THE EPI

stles and Goſpelles with a brief

Poſtyl vpon the ſame from Aduent

tyll Lowe ſonday whiche is the

wynter parte drawen forth by

diuerſe learned men for

the ſynguler cõmo-

ditie of al good

chriſten per-

ſons and

namely of Prieſtes and

Curates newly re-

coguzed.

Cum priuilegio ad impri-

mendum ſolum

f. 3.59

THE COPY OF THE KINGES GRACIOVS PRIVILEGE.

HEnry the eyght by the grace of God kynge o England and of Fraũce, defensour of the faith, lor of Irelande, and in earth supreme hed immediatly vnde Christ of the church of Englande, To al Printers of bokes wythin thys our Realme and to all other our officers, ministers and subiectes these oure letters hearyng or seynge greatyng. we let you wete, that we of our grace especiall haue gyuen priuilege vnto oure welbiloued subiecte Richarde Bankes that no maner parson wythin thys oure Realme, shal prynte any maner of bokes, what so euer our sayde subiecte shall prynte first wythin the space of seuen yeares nexte ensuyng the prynting of euery suche boke so by hym printed vpon payne of forfeture the same. Wherfore we wol and commaunde you that ye nor none of you do presume to prynte any of the sayde bokes duryng the tyme afore sayde, as ye tendre oure pleasure and woll auoyde the contrary.

o god in the is all my

Rycharde Tauerner clerke of the Signet to oure so-
ueraigne Lorde the kynge wyssheth to the chri-
sten reader al grace from God aboue and
increase of knowledge in his worde

FOrasmuche as (good christen reader) at thys present tyme according to our Lordes word, the haruest is greate and plenteouse, but the labourers are fewe: I meane as thus, that the people be very desirous & gready to receyue gods word, yf they had plẽtie of sobre modeste & sincere teachers, wheras nowe for skacetie of such in some places they be destitute & scattered a brode euen as shepe lacking feythful sheperdes: I was instantly required, to thintent ẏ Lord of the haruest myght by thys meane thrust forth his labourers in to his harueste, to peruse and recognize this brefe postel which was deliuerid me of certayne godly persons for ẏ purpose & intente. Which thinge to my lytel power and as the shortnes of tyme wolde serue, I haue done. And such sermons or homylyes as semed to want, I haue supplyed partely w̃ myne owne industrye, & partlye w̃ the helpe of other sober men whych be better lernyd then I my selfe. Now, yf ye & namely you pristes & curates shall vse thys synguler helpe and benifyte, whych is here offered vnto you, well and to the edificatiõ of Christes churche, ye shal gyue occasiõ that other fruteful workes may be hereafter at the cõmaũdemẽt of the kynges maiestie or of his most honorable counsel setforth and published vnto you. But yf, on the contrary part, after the exemple of ẏ vnprofitable seruaũt spokẽ of in ẏ Gospel, ye wol not fynde in your hartes charitably & prudently to occupye this talent that here is frankely delyuered

Math. ix

Luk. xix
Math. xxvi.

lyuered vnto you, but wyll eyther wrappe it vp in a fayre napkyn or els vnreuerently handle it to the destruction and not to the edification of others: be ye then sure, that not only no mo such benefytes shalbe bestowed vpon you, but also all that whyche ye haue already, shalbe taken from you & that not vnworthyly. Yea & fynally accordynge to our Lordes owne sētence ye shalbe caste as seruantes vnprofytable into vtter darkenes, where shalbe weppynge & gnashynge of teeth. But there is good hope that ye woll otherwyse demene your selues, namely nowe syth ye be so beningly inuited, inioyned, & cōtinually called vpon to execute youre office in thys behalfe by oure hygh shepeherde vnder Chryst & supreme heade oure most dradde soueraigne lorde the kinges maiestie whom, I doubte not, but ye woll gladly obeye, I meane to fede more often your flocke cōmytted to your charge not with rashe, erronyouse, heretical or fabulouse sermons, but with sobre, discret, catholike and Godly instructions such as be here described vnto you or better yf better ye can deuyse. In whych thynge doyng, ye shall vndoubtedly not onely declare youre selues obedient to your supreme heade Gods minister, but also ye shall discharge youre conscience before God of the due ministratiō where vnto ye be called. To whome be gyuen all prayse and glorye worlde wythout ende.

Amen.

A TABLE OF THE EXHORTACIONS VPON the Gospels and Epistles conteyned in thys present parte.

The Epistle on the fyrst sondaye in Aduent, the.xiij chapter to the Romaynes. Fol.i.
The Gospell on the fyrst sondaye in Aduent, Math. the.xxi.chapter. fol.ij.
The Epistle on the seconde sondaye in Aduent, the xv. chapter to the Romaynes fol.iiij.
The Gospell on the seconde sondaye in Aduente, the xxi.chapter of sayncte Luke fol.vij.
The Epistle on the thyrde sondaye in Aduente, the i.to the Corin.the.iiij.chapter. fol.viij.
The Gospell on the thyrde sondaye of Aduent, Mathew the.xi.chapter fol.x.
The Epistle on the fourth sondaye of Aduente, the fourth chapter to the Philippians fol.xij
The Gospell on the fourth sondaye of Aduente, the fyrst chapter of sayncte Jhon fol.xiij
For Chrystmasse daye at hygh masse, the epistle vnto the Hebrues the fyrst chapter fol.xv
The Gospell on Chrystmasse daye at hygh masse, the fyrst chapter of sayncte Jhon fol.xvij.
The epistle on sayncte Steuens daye, the actes of the apostles the. vi. and vij.chapter fol.xviij.
The Gospell on sayncte Steuens daye, the. xxiij. chapter of sayncte Mathew fol.xx.
The epistle on sayncte Jhon the Euangelistes daye, Ecclesiasticus the.xv.chapter fol.xxi.

The

The Gospel on saynt Jhon the Euangelistes daye, the.xxi. chapter of saynte Jhon fol.xxiii.
The Epistle on chyldermasse daye, the .xiiii. chapter of the reuelation or Apocalypse fol.xxv.
The Gospel on chyldermasse daye, the seconde chapter of Mathew fol.xxvi.
The Epistle on the sondaye after Chrystmasse daye, the.iiii. chapter to the Galathians fol.xxvii
The Gospell on the sondaye after Chrystmasse, the secende chapter of Luke fol.xxviii.
The Epistle on newe yeares daye, the seconde chapter to Titus fol.xxvi.
The Gospel on newe yeares daye, the seconde chapter of Luke fol.xxvii.
The epistle on twelfe day, Esay.lx. chap. fol.xxviii
The Gospel on twelfe day, Math. ỹ .ii. cha. fol.xxix
The epistle on ỹ fyrst sõdaye after, xii. day, fol. xli
The Gospell on the fyrst sondaye after twelfe daye, the fyrst chapter of Jhon fol. eodem.
The Epistle on the seconde sonday after twelfe day, the.xii. chapter to the Romaynes. fol.xliii.
The Gospell on the seconde sondaye after twelfe daye, the.ii. chapter of Luke fol.xlv.
The Epistle on the thyrde sondaye after twelfe day, the.xii. chapter to the Romaynes fol.xlviii.
The Gospell on the thyrde sondaye after twelfe day, the seconde chapter of Jhon fol.l
The Epistle on the fourth sondaye after twelfe day, the.xii. chapter to the Romaynes. fol.lii.
The Gospell on the fourth sondaye after twelfe day, the.viii. chapter of Mathew. fol.lv.
The Epistle on the.v. sondaye after twelfe daye, the xvii.

xiii.chapter to the Romaynes. fol.lviii.
The Gospell on the.v.sondaye after twelfe daye, the xxi.chapter of Mathew fol.lx.
The Epistle on the.vi.sondaye after twelfe daye, the thyrde chapter to the Colossians. fol.lxi
The Gospell on the.vi.sondaye after twelfe day, the xiij.chapter of Mathew fol.lxiiii.
The Epistle on septuagesime sondaye, the fyrst epistel to the Corin.the.xiii.chapter. fol.lxv.
The Gospel on septuagesime sondaye, the.xx.chapter of sayne Mathew. fol.lxv
The Epistell on serageſime sondaye, the seconde to the Corin.the.xi.chapter. fol.lxviii
The Gospell on the sondaye of serageſime, the .viii. Chapter of Luke. fol.lxx.
The Epistle on the sondaye of quinquageſime, the.i. epistle the Corin.the.xiii.Chapter. fol.lxxiii.
The Gospell on the sondaye of quinquageſime, the xviii.Chapter of Luke. fol.lxxv.
The Epistle on the fyrste sondaye in lent, the seconde epistle to the Cor.the.vi.Chapter. fol.lxxvii.
The Gospell on the fyrst sondaye in lente, the fourth Chapter of Mathew. fol.xc.
The Epistle on the seconde sondaye in lent, the.i.epistle to the Thessa. the.iiii.Chapter. fol.xcii
The Gospell on the seconde sondaye in lente, the.v. Chapter of Mathew. fol.xcv.
The Epistle on the thyrde sondaye in lent, the.v.chapter to the Ephesians. fol.xcvi.
The Gospell on the thyrde sondaye in Lente, the.xi. Chapter of Luke. fol.xcviii.
The Epistle on mydlent sondaye, the fourth chapter

to the Galathians. fol.c.
The Gospell on mydlente sondaye, the .vi. Chapter of Jhon. fol.cl
The Epistle on passiō sonday, the. ix. Chapter to the hebrues. fol.cliii
The Gospell on passion sonday, the .viii. Chapter of Jhon. fol.clv
The Epistle on palme sondaye, the seconde Chapter to the Philippians. fol.clviii
The passion on palme sondaye, the .xxvi. chapter of Mathew. fol.clxvii.
An exhortation before the cōmunion or receyuyng of the sacrament of the altar.i.Cor.xi. fol.clxxiii.
The Epistle on Ester daye, the.i. epistle to the Cor. the.v.Chapter. fol.clxxvii.
The Gospell on Ester daye,the.vi.Chapter of sayntMarke. fol.clxxviii
The Epistle on the secōde day of Ester,the.ix.chap. of the actes of the apostles fol.clxxx
The Gospell on the seconde daye of Ester,the. xxiii chapter of Luke. fol.clxxxiii.
The Epistle on ỳ thyrde daye of Ester,the.xiii. chapter of the actes of the Apostles fol.clxxxvi.
The Gospell on the thyrde daye of Ester, the. xxiii. chapter of Luke. fol.clxxxvii

The ende of the table.

The Epistle on the fyrst sondaye in Aduente.
The.xiij. Chapter to the Romaynes.
Thargument vpon thys Epistle.

☞ Paule prepareth and exhorteth mens hertes to a Christen lyfe.

BRethren we know the season how it is tyme that we shulde now awake out of slepe. For nowe is our saluation nearer than whan we beleued. The nyght is passed, the day is come nye. Let vs therfore cast awaye the dedes of darkenes & put on the armoure of lyght. Let vs walke honestly as it were in the daye lyght: not in eatynge and drynkynge, neyther in chamburynge and wantonnes, neyther in stryfe & enuyenge: but put ye on the Lorde Iesus Christ. Luke. xxi. Eccle. xxxi. & xxxvij.

MY brethren and systers in Iesu Christe, sayntе Paule thapostle of God in thys present epistle doth teach & admonish vs, how we ought to knowe the tyme wherin we now be. For it is assuredly the tyme of grace, the tyme (I say) in whych it hath pleased almyghty God the father whych is the foutaine and well of all mercy, mercyfully and tenderly to visite vs by hys moost derely beloued sonne our lorde Christ Iesu whych vndoubtedly is thonly helth, redemer, and Sauiour of the hole worlde. By reason wherof (moost deare brethren) we ought diligentlye to knowe, that now at last is the tyme to awake out of thys our drousy and depe slepe, that is to wyt, to leaue and vtterly to renounce and forsake al vanite ydelnes, slouth, dreames of our owne fansey, & briefly to conclude all kyndes and sortes of synne whyche

doubtles is the ſlepe of death, yea and that of euerlaſtynge death. Why than (mooſt deare bzethzen) ſhulde we not nowe aryſe out of thys hozrible and foule ſlepe, ſyth the Apoſtle declareth and ſignifieth vnto vs that our helth and ſaluation is nearer thā it was what tyme we ſawe nothynge but ſhadowes and pzomyſes, that is to wyt, in the tyme of the law

Ephe. ij. And as the Apoſtle wzyteth to the Epheſians. Ye that ſomtyme were afarre of, be made now neare by the bloude of Chziſt. Fo2 as muche as the darkenes of the olde lawe is nowe paſte, and the lyght of the newe lawe (whych is the lyghte of oure Sauioure Jeſu Chziſt) is come vpon vs. The nyght of ſynne and the ſhadowe of death wherin the Gentyls dyd ſytte (as wytneſſeth the Pzophete Eſaye) is paſſed, and the daye of grace is at hande. Fo2 lo, Chziſte hath bzought vs grace, pardon, and full remiſſion of all oure ſynnes: lo, all is pardoned vnto vs in Jeſu Chziſte onely yf we haue a conſtaunt and vnfayned fayth in hym that it is he to whome God the father hath gyuen all and fo2 whome & by whome he wyll gyue all and fo2gyue al and ſo make vs the chyldzen of fayth and of lyght in hym, whych is the only very cleare daye and very lyghte of fayth and conſequently of euerlaſtynge lyfe. He is our day, he is our light, our grace, our fayth, our helth, our lyfe, and altogether ours, wythout him we are nothynge at all. Yea of our ſelues we be but nyght, but darkenes, but infidelitie, ſynne, perdition, and death. And what death? Certes death wythout ende. Let vs than wyth chziſten and faythful hertes do ỹ thynge whyche the Apoſtle (that is to ſaye the ambaſſadour

The nyght is paſſed.

Eſay. ix.

daye.

and

and messaunger of God) doth monisshe and exhorte vs to do. Let vs leaue, I saye, all workes and dedes of darkenes that is to wyte, ignorannce and blyndnes of Godly workes, and take we vpon vs the armours of lyght: whyche be the graces of our Lorde Jesu Chryst, that is to say al fayth, al trust, al feare, all reuerence, and all loue in hym, whyche hath so much loued vs that he beynge God wolde become man and suffer death for vs and gyue hym selfe a sacrifice & raunsome for vs to thintente that in that sacrifice God shuld forgyue al synnes vnto al them that euer were from the begynnynge of the worlde, and that be at thys presente season and that shalbe vnto the ende of it, so that they haue this knowlege, thys fayth, thys feare and trust in hym. And of thys ought we not to doubte, for it is not so true that we be and speake the one to the other, as thys is true. Nor that the skye and the earth is, as thys is true. Than go to, deare brethren, let vs walke gladlye in spirite (armed wyth fayth and trust) in all honestye and clennes as in daye lyght in thys tyme of grace, the tyme, I saye, of the commynge and visitation of the sonne of God our Lorde Jesu Chryst. Flee we al surfettynge, reuelynge, and dronkennes, al foule lustes and fylthynes, all stryffes and enuyes, and let vs cloth our selues wyth Chryst, be we shynyng and glysterynge wyth hys fayth. Let vs rayse vp our selues to hym by fayth, by true hope and trust al enflamed in hys loue and armed wyth al his graces. And albeit we must lyue in flesh, that is to wyt, by eatyng & drynkynge, yet let vs so lyue in flesh, let vs so eate and drynke that excesse and lust be away, accordyng

Dedes of darknes.

Armæ lucis.

to theremple of Chriſt. To whom be gyuē al prayſe, glorye, and thankes worlde wythout ende. Amen.

The Goſpell on the fyrſt ſondaye in Aduent.

Mathewe the. xxi. Chapter.

Thargument of thys Goſpell.

☞ Chriſt the true Meſſias and Sauioure of the worlde dothe here ryde vp to Ieruſalem lyke a meke kynge accordynge to the prophecie.

Mar. xi. Lu. xix. WHan Ieſus drewe nye vnto Hieruſalem and was come to Bethphage vnto moūt Oliuete, he ſente two diſciples, ſaynge vnto them: Go into the towne that lieth ouer againſt you and anone ye ſhall fynde an aſſe bounde, and a colte wyth her: looſe them and brynge them vnto me. And yf any man ſaye ought vnto you, ſaye ye, the Lorde hāth nede of them, and ſtreyght he wyll let them go. All thys was done that it myght be fulfylled whyche Eſa. lxij. Zac. ix. Ioh. xij. was ſpoken by the prophete, ſayenge: Tell ye the doughter of Sion, beholde, thy Kynge cūmeth vnto the, meke, ſyttynge vpon an aſſe and a colte, the fole of the aſſe vſed to the yooke. The diſciples wente and dyd as Ieſus commaunded them and brought the aſſe and the colte, & put on them their clothes, and ſet hym theron. And many of the people ſpred theyr garmentes in the waye. Other cut downe braunches from the trees, and ſtrawed thē Lu. xix. Ioh. xij. Pſalm. Cxviij. in the waye. Moreouer the people that went before and they that came after, cryed, ſayenge: Hoſanna to the ſonne of Dauid, Bleſſed is he that commeth

in

in the name of the Lorde, Hosanna in the hyest.

THe Gospell of thys present daye good people is wryten in the begynnyng of the.xxi.chapter of saynt Mathew, whych (as ye haue herd) is of the approchyng and commyng of our Lord Jesu Christ vnto Jerusalem. Nowe therfore when he came into Bethphage vnto the mount of Oliuete, he sent two of hys disciples for to bryng vnto hym the asse and the asses foal. Thys is to saye as holy doctours do expounde it that when he came downe for our sakes into thys vale of mysery and drewe nere the mountayne of the hyll of hys hygh mercy (the which was wrought vnto vs by hys glorious passion) he sent two of his disciples, that is to vnderstande, the holy shewers of hys commynge as well of the olde testamēt as of the newe, for to bryng vnto hym by faith two peoples, that is to say, the people of Jury vpon whome God had of olde set and rested hymselfe by the lawe (the which is signifyed by the asse.) And the Gentyles, vpon whom God had not sette nor restyd hym, which were oute of the lawe and mysbeleuers, that is signifyed by the asses foale. For oure Lorde Jesus Christ wold of his goodnes and mercy that the Gentyls also shulde be brought to hym & there wold he syt & rest by faith and by grace. And so now haue the disciples and the holy messaungers of the commynge of the sonne of God, done the thynge whych he commaunded them. They haue brought vnto hym the two peoples, and nowe he is sette and rested vpon them both: vpon the one by the lawe & the grace of fayth, vpon the other onely by grace of fayth and by hys mercy. And nowe at this tyme (my

The allegorye of the asse and asses foale.

bzethzen and ſyſters)are fulfilled and accomplyſhed the pzophecyes whych were longe befoze ſpoken by
Zacha. ix. the holy pzophetes,as that of Zacharie wzitten in ỹ nynth chapter alleged here by ſaynt Mathewe,ſayenge:Reioyce thou greatly O daughter Syon. Be gladde O daughter Hieruſalem.Foz loo thy kynge commeth vnto the,euen the ryghtuous and Sauiour,lowly and ſimple is he,he rydeth vpon an aſſe and vpon the foale of an aſſe. By theſe wozdes the pzophete ſheweth mooſt clearly why Chriſt came in to this wozlde and what pzofyte and commoditie he ☞ bzought wyth hym by hys commynge. He calleth Chriſte a ryghtuous kynge, not bycauſe he is iuſte only of hymſelfe oz the ſelfe iuſtice, but bycauſe he alſo maketh other iuſt.So in lyke maner he calleth him a Sauiour euẽ bycauſe he ſaueth other,namely ſuch as woll ſtedfaſtly beleue in hym. And ſurely he is the meke kynge,the kynge of kinges,Lozde of heauen and of earth,of angels and of mẽ.But who is the doughter of Sion ? It is no doubte euery faythfull ſoule,yea and all ſoules together ỹ wyhch ought well to reioyce whan it is ſhewed them of the commynge of one ſo myghty, ſo noble, ſo excellente a kynge:and alſo ſo meke and gentle whych cõmeth to redeme all,to ſaue all,and to dzawe all to him,as
Ioh.iij. he ſayeth in an other place.Yf I ſhalbe lyfte vp frõ the grounde (that is to ſay,yf I ſhalbe offered in ſacrifice and lyfted vp vpon the croſſe vnto God my father) I ſhall dzawe all vnto me.And nowe foz the welcomynge and receyuynge of thys oure kynge & Sauiour into our hertes we ought to do as the diſciples & the chyldzen of Iſraell dyd, that is to wyt,

to

to take awaye our olde clothynges, I meane to sette aside the olde man, the man of synne and to cut of ỹ braunches of the tre of concupiscence, and laye them vnder the feete of the asse and the asses colte wheron doth syt by sayethe the greate and meke kynge Jesu Christ and to crye wyth the people wyth a hye voice of sayth, hos anna filio Dauid, and to aske of God the father of mercy, the health of hys Christe forasmuch as there is none whych saueth but he only. Psalm. cxvij.

Furthermore we ought well to saye wyth al our hertes: very happy, blessed, fortunate, and victorious is he that commeth in the name of the Lorde God, that is our Lorde Jesu Christ whych commeth and is al wayes ready and at hande to saue all and desyreth nothynge for to saue all but only thys lyuely and vnfayned fayth. Thys is the meanynge of the Gospel at the begynnynge of thys Aduente and of hys holy commynge. Saye we than al wyth herte in fayth, blessed and praysed be he that commeth in the name of the Lorde. Amen.

The Epistle on the seconde sondaye in Aduent.

The. xv. Chapter to the Romaynes.

The argument of thys Epistle

S. Paule doth here declare that Christ by hys cõmynge fulfylled the promyses made vnto the fathers and brought both vnto them and also vnto vs Gentyls euerlastynge mercy.

WHatsoeuer thynges are wrytten afore tyme they are wrytten for oure learnynge, that we thorowe pacyence and comforte of the scriptures myght haue hope. The God of pacyence and consolation Ro. viij.

ſolation graunt you to be lyke mynded one towar
Leu.xix des another, after the exemple of Chriſt Ieſu: that ye all agreynge together maye wyth one mouthe prayſe God the father of our Lorde Ieſus. Wherfore receyue ye one another, as Chriſt receyued vs to the prayſe of God. And I ſaye, that Ieſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirme the promyſes made vnto the fathers: that the gentyls myght prayſe God for hys
Deu.xxxij. Reg. xxij. Pſalm. xviij. Deut. xxxij. Pſalm. Cxvij. Eſay.xi. mercy, as it is wrytten: For thys cauſe I wyl praiſe the amonge the Gentyls, and ſynge vnto thy name And agayne he ſayeth: Reioyſe ye Gentyls wyth hys people. And agayne, prayſe the Lorde al ye gē tyls, and laude hym all ye nacions together. And agayne Eſay ſayeth: ther ſhalbe the roote of Ieſſe, and he that ſhall ryſe to raygne ouer the Gentyls, in hym ſhall the gentyls truſt. The God of hope fyll you wyth all ioye and peace in beleuynge that ye maye be rych in hope thorow the power of the holy gooſt.

MY brethren and ſiſters the Epiſtle of S. Paule whych ye haue herde teacheth vs aboue al thinges to imbrace, loue, and haue in reuerence all holy ſcriptures & not wythout cauſe, for they be the vndoubted wordes of God & not of men. And all that be in them wrytten be wrytten for our learnyng and inſtruction. But what learnynge? Surely heauenly learnynge, ſpirituall learnynge, learnynge of lyfe: as it is wrytten in the fourth chapter of ſaynt Mathew. Man lyueth not onely wyth breade but he lyueth of euery worde that commeth from the mouthe

The worde of God Mat.iiij

of

of God. The holy ſcripture then is the true breade of vnderſtanding & of ghoſtly lernyng, it is the true feading of the ſoule. Wherfore euery man ought to enforce hymſelfe for to haue parte of it and to know it, to thintent he maye lyue in ſoule and ſpiritually, to thende alſo (as our epiſtle ſayth) that by pacyence and comforte of holy ſcriptures, we maye haue our truſt in god and hope of euerlaſtyng lyfe the whych we ought ſo moche to deſyre and to wiſhe for, both daye & nyght, that with al ſayntes we myght prayſe God the father and Jeſus Chriſt our kynge, our redemer and ſauioure, and that only ſhote anker in ỹ heuenly glorye. Which thiug alſo ſaint Paule doth deſire, when he ſayth. The god of pacience and of comforte graunt you to be lyke mynded one towardes another after the exemple of Chriſte Ieſu, to thintente that with one courage and with one mouth you may honour God the father of our lord Jeſu Chriſt. And after he doth exhorte vs vnto charitie and brotherly loue in helpynge one another in thys holy doctryne as our Lorde Jeſu Chriſt hath helpyd vs by gyuing hys holy goſpell, which is the true lyght of fayth, and in bying vs agayn with his paynfull death and alſo by waſhyng and clenſynge all our ſynnes with hys moſt precious bloude. In thys we al with one harte beyng lyfted vp to him in ſpirite, ought to honour and prayſe God the father of oure Lorde Jeſu Chriſte in yeldynge vnto hym thankes for ſo greate and wonderfull benefytes whyche we haue receyued at hys gracious handes. Rom.xv

And thapoſtle ſaythe here that oure Lorde Jeſu

Minister of circũcision. Chryst hath not ministred and gyuē hys graces and benefytes only to the Gentyls, but also he hath ministred them vnto the circumcision, that is to saye, vnto the circumcised Jewes for asmuch as the promysses of thys doctrine of the Gospell, & also Chryst and the redempcion by hym to be made was promysed vnto them, as it is manifestly knowen by ỹ prophetes. But to the Gentyls, that is to saye, vnto vs that are descended from the Gentyls: thys is done by the excedynge grace and mere mercye of God, as saynt Paule doth here shewe vnto vs, in bryngynge forth the open wytnesse of the holy scriptures. Yea all that euer we haue, we haue it of the mere grace & goodnes of God and not of our owne deseruynges. Whych thynge also the ryght excellent doctour S. Augustyne in a certayne sermon doth full eloquently declare vnto vs, in thys wyse. Beware O Chrysti an, beware pryde. For albeit thou beist ỹ folower of sayntes yet repute altogether to grace, for that thou arte one of those that be lefte to be saued, the grace of God in the and not thy merite hath caused it. Fynally of the selfe remnaūtes the prophete Esay thus speaketh. Onles the Lorde of hoostes had lefte vs sede, we shulde haue bene as Sodoma, and lyke vnto Gomorra. Yf by grace (sayeth he) than not by workes, that is, auaunt not thy selfe of thy meryte. For els grace were no grace. For yf thou presumest of thyne owne industrie & laboure, than a mede and rewarde is yelded the and not fauour gyuen the. Yf it be grace it is gyuen graciously that is to say frankely and frely. I aske now, beleuest thou O synner in Chryst? Thou sayest, I beleue. What beleuest thou

The wordes of S. Austine.

Esay. i.

thou,that frankely all thy synnes can by hym be remytted and pardoned? Thou hast the thynge ẏ thou beleuedst. O gracia gratis data! Oh grace frely and wythout thy merite gyuen vnto the. But what doest thou ryghtuous and iust man beleue? Doest thou beleue that wythout God thou canneſt not kepe his ryghtuouſnes? Then repute all thy ryghtuouſnes vnto hys louynge kyndnes. And that thou art a synner, aſcribe it vnto thyne owne wyckednes. Be thou thyne owne accuſer, and he ſhalbe thy pardoner. For euery treſpaſſe, crime, or ſynne, cōmeth of oure owne negligence, and euery vertue and holynes proceedeth of gods indulgence and grace. Hytherto I haue reported vnto you the wordes of ſaynt Auguſtine. Wherfore (my deare brethren and ſyſters) we ought well continually to thanke God and our Lorde Jeſu Chriſt wyth all our hertes for ſo greate and wonderfull mercyes that he hath done vnto vs. And we ought well to haue all hope in hym, as Eſay telleth vs. There ſhalbe the roote of Jeſſe and he that ſhall ryſe to raygne ouer the Gentyls: in hym ſhal the gē tyls truſt. And than ſhall it come to paſſe that God of hys mooſt gracious goodnes ſhall fyl vs al with ioye and wyth ſpirituall peace, in beleuynge and hauynge ſtedfaſt fayth, to thyntent we myght aboūde and mooſt plenteouſly flowe in hope, in ſtrength, in vertue, and in power of the holy gooſt, thorow oure Lorde Jeſu Chriſt, to whome be prayſe and imperie for euer and euer. Amen. Eſay.xi.

The Goſpell on the ſeconde ſondaye in Aduente.

The.xxi.chapter of ſaynt Luke.

Thargument of this Goſpel

☞ The ſeconde cõmynge of Chriſt whych ſhalbe to iudge the worlde, is here declared whych is to the godly comfortable, but to the vngodly terrible and dredfull.

Math. xxiiij mat.xiij Ioel.ij. Ezech. xxxviij.

IEſus ſayd to hys diſciples there ſhalbe ſignes in the ſõne and in the mone and in the ſtarres, and in the earth, the people ſhalbe at theyr wyttes ende thorowe diſpayre. The ſee and the water ſhal roare and mens hertes ſhall fayle them for feare, and for lokynge after thoſe thynges whych ſhall come on the earthe. For the powers of heauen ſhall moue. And than ſhall they ſe the ſonne of man come in a cloude wyth power and great glorie. Whan theſe thynges begynne to come to paſſe: loke vp and lyft vp your heades for your redemption draweth nye.

Math. xxiiij. mar. xiij

And he ſhewed them a ſimilitude: Beholde the fygge tre, and all the trees, whan they ſhote forth theyr buddes, ye ſe and know of your owne ſelues that ſommer is than nye at hande. So lykewyſe ye alſo whã ye ſe theſe thynges come to paſſe be ſure that the kyngdome of God is nye. Verely I ſaye vn to you: thys generacion ſhall not paſſe, tyll all be fulfylled. Heauen and earth ſhall paſſe, but my wordes ſhall not paſſe.

THys preſent Goſpel which is redde in ỹ church thys daye good chriſten people is of the ſignes that

that ſhall appeare before the ſeconde aduent or com-
mynge of our Lorde Jeſu Chriſt. In hys fyrſt com-
mynge there were ſhewed ſignes in the ſterres: as
that which brought the wyſemen from the Eaſt to Mat.xx.
worſhip our Lorde in Bethleem. And in the ſonne & Math.
the mone in the daye of hys paſſion whych loſt theyr xxvij.
lyght and bryghtneſſe. There was troubles in the Mar.xv.
lande of Jury: in the ſleyng of the innocent chyldren Lu.xxiij
commytted by Herode. There was alſo before that
tyme greate confuſion & fearfulneſſe in Jurye. And
then he came in greate humilitie beyng for vs made
poore whych was the very richeſt of al to the entent
he ſhuld gyue vs his glorye and his ryches. But aſ-
ſuredly afore hys ſecond cõmynge ther ſhalbe other
ſygnes farre more terrible and dreadfull throughe
out all the worlde, in the ſtarres, in the ſonne, and
in the moone, in anguyſhes of men through out all
the worlde, in chaungynge of elementes (as of the
ſee) and maruelous ouerflowynge of waters, in ſo
much that al the inhabitauntes of the earth ſhall
be troubled and dyred vp for abaſhment and feare.
Antichriſt ſhall then be abrogated and diſcouered. ii.theſ.ij
And Helias ſhall reſtore al agayne. The goſpell of
the kyngdome ſhalbe preached throughe out all the
worlde and then ſhalbe an ende as it is wrytten in
the.xxiiij.chapter of Mattheu. Then ſhalbe herd
warres & rumours of warres ſedicions, nation ſhal
ryſe agaynſt nation. Vexacions and tribulation of
people ſhalbe greate. The auncient ſerpent ſhalbe
looſed for a lytle tyme, that is to ſaye, falſe prophe-
tes, heretikes, Anabaptyſtes, Sacramentaries,
Suarmerians, Seductours, frãtike ſpirites. Ther

These ſygnes were neuer ſo apparaunt as now.
Apo. xx
i.tim.iiij
ij.tim.iij

ſhalbe peſtilencies, famyne, earth quakes, ther ſhalbe confuſions, roarynges, and ragynge ſloudes. The ſonne ſhalbe darkened, and the moone ſhal not gyue her lyght. The ſtarres ſhall fall out of theyr place. The powers of heauen ſhalbe moued. And than at laſt our Lorde ſhall come in great maieſtye beynge accompanied wyth all the puiſſaunces and heauenly armye of heauē, and ſhalbe ſene wyth euery eye of them whych haue bene frō the begynnyng of the worlde, vntyll the laſt man that ſhalbe borne on the earth. And then ſoone after, all the good ſhal ryſe in great glorye, as our Lorde doth declare vnto hys diſciples by the ſimilitude of the fygge tree,
Luc.xxi by the whych one maye knowe, that the beawtye of the ſommer is at hande. And bycauſe we ſhall not doubte of thys truth, our Lorde doth aſſure vs that thys word whych he telleth vs is more certayne thā that we knowe that heauen and earth is. For the heuen and the earth ſhall paſſe, and ſhalbe chaunged, but the wordes of our Lorde concernynge the ſygnes and hys cōmynge ſhall not paſſe, that is to ſay, wythout any doubte they ſhall come to paſſe. And we ought to beleue thys to be more certayne, than it
☞ is certayne that heauen and earth is. Alas my bretheren and ſyſters, how ſhall they than do, that haue not had fayth in Jeſu Chriſt, in that great kinge, in that great iudge, before whome all they whych euer were or ſhalbe, muſt be aſſembled, before whome the vertues of heauen ſhall tremble by great reuerence of ſo hygh a maieſtie? Alas what ſhall they do? It ſhalbe to late for to repente them. It ſhalbe to late for to beleue that thynge whych they ſe, there ſhalbe

nomore

nomore but deathy euerlastynge, whych shal tary for them: yea by one only word of the iudge they shalbe throwen downe into hell fyre amonge the hypocrites where shalbe weppynge and gnashynge of tethe. Wherfore my brethren and systers, let vs knowlege wyth sure and stedfast fayth thys fyrste cõmynge of our Lorde Jesus Christ, haupnge all hope, feare, & reuerence in hym, lyuynge accordynge to the spirite, and not accordynge to the flesh, I meane accordyng to hys doctrine and his worde, & not after our owne fansyes, lustes, and desyres, in such wyse as we may be of the nomber of the good and of the electe people of God, whose redemption (that is to saye the glorie of ỹ resurrection of bodyes, whych thynge here doth prompse vs faythfully our Lorde Jesus Christ our kynge and iudge) shall than drawe nere. And than shall we prayse hym & yelde hym due thankes wyth all hys blessed angels lyuynge and raygnyng wyth hym eternally in glorye. Amen.

The Epistle on the thyrde sondaye in Aduente.

The. i. to the Corinthians the. iiij. chapter.

Thargument.

¶ Paule here sheweth that all apostles & preachers be Christes ministers and the stewardes of hys mysteries,

BRethren, let a man thys wyse esteme vs, euen as the ministers of Christ, and stewardes of the secretes of God. Furthermore it is required of the stewardes that a mã be foũde faythfull. Wyth me it is but a small thynge that I shulde be iudged of you, eyther of mans iudgement. No I iudge not Deut. xxix.

myne

myne owne ſelfe. For I know nought by my ſelfe: yet am I not therby iuſtifyed. It is the Lorde that iudgeth me. Therfore iudge nothynge before the tyme, vntyll the Lorde come whiche wyll lyghten thynges that are hyd in darkenes, & open the counſels of the hertes. And then ſhall euery man haue the prayſe of God.

MY deare frendes which ought by true charitie to be brethren and ſyſters in Jeſu Chriſte, and to knowlege all one God for our father by the beneſyte and gyfte of fayth and of the regeneracion or new byrth which we haue in our Lorde Jeſu Chriſt and by Jeſu Chriſt: aſſuredly in hym and in the father of heauen (which are but one God) ought to be all our fayth and truſt, and in no creature lyuynge, lyke as ſaynt Paule ſheweth vs in this preſente epiſtle whiche woll not that we ſhulde eſteme eyther hym or any of the other Apoſtles to be any thynge els, but miniſters and ſeruauntes of our Lorde Jeſus Chriſte, and ſhewers, declarers, interpretours, diſpenſours, or ſtewerdes of the ſecretes and miſteries of God, howe he woll ſaue all through fayth in Chriſt. And that he requyreth none other thynge of them whych preache and ſhewe vnto vs his worde, but that they ſhulde be faythfull in the ſame, and that they ſhulde purely preache and ſhewe vnto vs onely his worde. And that Jeſus Chriſte and his worde is our onely lyfe, our helth, our redemption, our ryghtuouſnes, our fayth, our hope, and brefely altogether ours, yea more than all. It is pythie, permanent, endles, and not to be comprehended of vs.

For

For assuredly an Apostleshippe is not a tyranny or worldly power, but rather a seruice and ministerie, yea and as it were a certayne stewarshyp or ammershyp of other mens goodes that is to wyt of the gospell of Christ. And lyke as in stewardes or ammers of temporall thynges this one thynge is requyred that they be faythfull: So lykewyse in bishops and pastors it is requyred that they shulde faythfully minister and dispense the heauenlye treasure. And this place of saint Paul maketh not a lytle agaynst the foule vsurpacion and tyranny of the byshop of Rome and of his adherentes, whiche they practise and exercyse in Christes churche. Agaynste whome also saynt Bernard in his tyme dyd vehemently inuey and wryte, whose wordes be these. Alak alak Lorde God, for they be nowe chief in thy persecucion whiche seme to loue the hyghest place in thy churche, and to beare all the swynge. They haue taken and consumed thy congregation. Theyr conuersation is wretched and the subuersion of thy people is miserable. And wolde God they hurted onely in this parte. Perchaunce there shulde be many that beynge warned with the Lordes exhortation wolde beware to folowe theyr examples accordyng to this sayenge. Quæ dicunt facite, do as they speake, but loke not to theyr doynges. Wheras nowe the holy orders and degrees be gyuē to the occasiō of fowle lucre, and they counte Christes religion to be gaynes. Thus speaketh this good doctor saynt Bernard bewaylynge the miserable state of the church, & at last he calleth these lordly prelates playne Antichristes. For surely an Antichrist is nothynge els

Agaynst the tirāni of the Byshop of rome

Bernard in hys sermon de cōuersione Pauli,

C.i. but

but one that in all his procedinges and doynges is
Austine. contrary to Christ and to his gospell, as saynt Austine full well defyneth it. Nowe I praye you, who is more contrary to Christ, then the See of Rome these many yeares, whose studye is nothynge elles, but to stoppe the free passage of Christes gospell, lest theyr hypocrisie and iugglynge shulde be vttered, espyed, and come to lyghte, and then fare well theyr gaynes and hyghe prelacie, wherin they nowe reygne more lyker goddes then men. Wherfore to retourne to my matter, yf any person what so euer he be (good brethern) preacheth and sheweth you any other thynge saue onelye this worde of Jesu Christ, he is doubtles no faythfull stewarde, no syncere preacher, distributer and shewer of the secretes and misteries of God, but is an infidele, a fals hypocrite, and a deceyuer, and an Antichriste. Wherfore gyue no credence vnto hym: beleue hym not, truste not his sugred and paynted wordes. But alas of such hypocrites and glorious deceyuers the worlde hath ben, as is sayd, and is at this daye excedyngly ☞ fylled, and shalbe vntyll the secretes of God, that is to saye, vntyll Jesus Christe and his worde shalbe faythfully vttered, preached, and receyued in the worlde and in the hertes of all the faythfull. Nowe I pray you, what ought the faythful and true preachers of the gospell to care, yf any happely wolde rayle, murmure, or detracte them, in speakynge reproches and lyes of them, as by callinge them heretikes, schismatykes, and such lyke, whē saynt Paul cared nothynge for it: nor yet forced of hym selfe. But for asmuch as the worde of God (which onely

is the

is the lyuely breade and foode of our soules whiche be nourysh ed in fayth with the worde) was blasphe med and let ted, certes one oughte not than to leue for this, but alwayes to preache faythfully the wyll, mysteries and secretes of God, that is to vnderstād that Jesus Chryst and his worde be onely of power and force with vs and altogyther, & that man and his worde is nothynge. I saye he ought not to haue hope of iustificacion and of soule helthe any where els but in Jesus Chryste, euen as sayut Paule notwithstandynge that he preached faythfully the gospell, and glad tydynges of our saluacion, and that all his workes were good and holy, and more (peraduenture) than be the workes of all them whiche lyue nowe on the earthe, yet for all this he had no hope of iustificacion, nor of helthe in his owne workes and merites: but onely in Jesus Chryst. For he sayeth here hym selfe: I am not fauty in any thyng, my conscience condemneth me not, I know nought by my self, but I am not iustified in this, as though he shulde saye. Albeyt I execute my office feithfully and am besydes forth gylty of none outward vice, yet before God I knowlege my selfe a synner & that bycause of the inwarde naughty affectes and lustes whych be euer within me, for God is he that iugeth me, that is to saye, God is he that iustifyeth me, whose iugement is according to trouth. Ro. ij. for he iugeth by the harte and not by the owtwarde workes. And furthermore he doth forbyd vs sore for to iudge eyther of the iustice or iniustice of them that be lyuynge & of them also that be deade. For it is a thyng that belongeth not to vs but only vnto god,

Nihil mihi cō scius sū.

and we oughte to abyde the daye of iudgemente, in whych the ſecretes of the hydde conſcience and the counſayles of the harte that is to wit, hypocriſie vn godlynes of mynde ſelfe loue and other naughty affections whych the worlde ſeyth not ſhal then be opened and manyfeſted. And at that tyme the true prayſe ſhalbe of God and not of men. Then ſuch as haue bene praiſed of men, ſhalbe without glory and prayſe, and on the contrary parte, ſuch as haue bene nought ſet by of mene: ſhal at that tyme be honoured and hyghly auaunced of God. Take hede then moſt dearly beloued brethern in Chriſt that ye haue not ſo many fonde truſtes and affiauncies in creatures, neglectynge the creator and maker of all as ye haue had in tymes paſſed what tyme ye walked in blyndnes, and that ye iudge not before the tyme, and fynally that ye gyue not the prayſes, the fayth and hope (whych be due onely vnto God and vnto our Lorde Jeſu Chriſte) vnto hys creatures. Note well theſe thynges and kepe youre ſelues frome errynge: gyuyng al your fayth and truſt to our Lord Jeſu Chriſte and to hys moſt ſacred holye and true worde. To thys Jeſu Chriſte togyther wyth the father and holy gooſt be gyuen prayſes continually. Amen.

The Goſpell on the thyrde ſondaye of Aduent.

Matthewe the. xi. Chapter.

Thargument

☞ In this Goſpell Jeſus is aſked whether he was that Meſſias and Sauioure whiche was ſo muche promyſed to be ſent, and by manifeſte ſygnes & tokens he declareth hym ſelfe to be he.

When

WHen Iohn beynge in pryſon hearde the wor-
kes of Chriſt, he ſent two of his diſciples, &
ſayd vnto hym: Art thou he that ſhall come? or do
we loke for another? Ieſus anſwered and ſayde vn
to them: Go and ſhewe Iohn agayne, what ye haue
hearde and ſene. The blynde receaue theyr ſyghte: Eſa. xxx
the lame walke, the lepers are clenſed: and the deef
heare, the dead are rayſed vp, & the poore receaue Eſa. lxi.
the glad tydynges of the Goſpell. And happy is he
that is not offended by me. And as they departed,
Ieſus beganne to ſaye vnto the people concernyng
Iohn. What went ye out into the wyldernes to ſe?
A rede that is ſhakē with the wynde? Or what went
ye oute for to ſe? A man clothed in ſofte rayment? Luc. xi.
Beholde: they that weare ſofte clothynge: are in Math. i.
kynges houſes. But what wente ye out for to ſe? A
prophete? Verely I ſaye vnto you: and more then a
prophete. For this is he, of whom it is wrytten. Be-
holde, I ſend my meſſēger before thy face, which Mala. iij
ſhall prepare thy waye before the. Math. i.

THe Goſpell of this preſent ſondaye, declareth
vnto vs, howe ſaynt Iohn beynge in bondes,
dyd ſende two of his diſciples vnto Ieſus Chriſte,
for to tell hym theſe wordes in meſſage. Arte thou
he that was to come: or do we abyde an other? not
that he doubted, that he was not the true Meſſias, Mat. iij.
the true Chriſt, and Sauioure of the worlde, whom
he had baptiſed, vpon whome alſo he had ſene ſen-
ſibly the holy gooſt, to deſcende and abyde vpon
hym, and finally of whome he ſayde: Beholde the
lambe of God, whiche taketh awaye the ſynne of Ioh. i.
the worlde, as though he wolde ſaye: Beholde this

is he whiche shalbe the sacrifice, and by whom shall be pardoned and washed awaye all the synnes of the worlde. But he dyd this to thentent that his disciples shulde knowe stedfastly that John baptiste was nothynge: but that he, to whome he sent them, was all, and that they shulde not haue this foolyshe opinion and iudgement that John baptist was the Christ, as by theyr fonde opinion and affection they dyd thynke. And he shewed them by figure in hymselfe, that the olde lawe was ready to dye, and to be abolished. To this agreeth also S. Jerom wryting vpō this place, whose wordes be these: John asketh not this question as not knowynge it, but euen as our Sauiour asked where they had putte Lazarus to thentente that they whiche shulde shewe hym the place where he was buryed myght at leste waye by this meanes be prepared to fayth when they shulde see the dead ryse agayne: So in lykewyse John baptiste whome Herode was aboute to kyll sendeth his disciples to Christe, that by this occasion seynge the signes and vertues of Christ they myght beleue in hym. So then the disciples of John wente and dyd theyr message accordingly. And Jesus Christe shewed them for answere that he was the true physicia, and he alone that gaue lyfe, in geuynge syght to the blynd before them, making the lame to go vpryght, clensyng the leepers, restoryng vnto the deafe theyr hearynge, rayssynge the deade vnto lyfe, & shewyng the Gospell vnto the poore of spirite: and also sayenge that they were very happy, whiche were not slaundered nor offended with the poore and simple degre of his person, as thoughe Christ shulde saye:

S. Hierome.

Esay. lxi

Beatus qui non fuerit offensus

These

These wordes whiche ye heare of me be Gods wor-
des and the woorkes which ye se, be the woorkes of
gods power. Wherfore when ye se thys my vile and
simple person, be not offended. Ascribe not my wor-
kes either to Satan, or to other thynges. Be not
discouraged from beleuynge in me & frō my worde,
nor doubte ye not but that I am the true Messias
and ỹ ye muste abyde for none other. Nowe when
these ambassadours or messengers were departed,
he beganne to tell and blase abroade the prayses of
Jhon Baptist, in praysynge al them that be no such
flaterers as wyll bowe vnto all wyndes, that be not
delicate and voluptuouse. For such was the forecō-
mer which was a prophete, and more thā a prophet,
in that that he had not only said that a stronger thā
he shulde come after hym, of whom he was not wor
thy to vntye the lachet of hys shoes: but hymselfe
dyd shewe & poynte hym wyth hys fynger, sayenge:
Beholde thys is he of whome I haue spoken which
ought to come after me. For surely none of ỹ other
prophetes whych al haue ꝓphecied of Jesus Chryst
dyd demonstrate and poynte wyth thyr fynger thys
our Messias & Sauioure Jesu Chryste, so that they
were only prophetes, but Jhon baptist was beyond
them, and more than a prophete, in as muche as he
prophecyed not but poynted out Chryst. And al this
prayse and glory is gyuen vnto saynt Jhon, not for
hymselfe, but only bycause he was sente afore ỹ face
of Jesus Chryst for to prepare hym hys waye, that
is to saye, the soules of them whych shulde come vn
to hym, to thintent they myghte the more promptly
and gredely receyue the fayth of Jesus Chryst, and
fastely

Ioh. 1.

faſtely knowlege and confeſſe that he was the only Meſſias that is to ſaye the Sauiour of the worlde. They then whych vnfaynedly, with ſpirite, prepare the ſoules by holy preachynges vnto Jeſus Chriſt, ſhewinge and declarynge, that Jeſus Chriſte is the true ſauiour, whych is come from aboue, & is aboue all, and whych ſaueth all, ſhalbe hyghly commended and prayſed of Jeſus Chriſte, as ye haue herde the prayſes aboue ſayd of hys forecommer. And ryghte happy ſhall they be that ſhalbe prayſed by ỹ mouth of the ſonne of God.

The Epiſtle on the fourth ſondaye of Aduent.

The. iiij. chapter to the Philippians.

Thargument.

☞ Of the nereneſſe & approchement of Chriſt.

1. theſ. v. BRethren reioyce in the Lorde alwaye, and agayne I ſaye reioyce.. Let youre ſoftenes be knowen vnto all men. The Lorde is euen at hande. Be carefull for nothynge, but in all prayer and ſupplication let your petitions be manifeſt vnto God wyth gyuynge of thankes. And the peace of God whych paſſeth all vnderſtandynge kepe your hertes and myndes thorow Chriſt Ieſu.

THe Apoſtle ſaynt Paule (good people) doth admonyſh vs in thys preſent Epiſtle wrytten vnto the Philippians, of ſobrenes, that is that we be not fyerce, proude, nor ſtrypynge eyther in oure dedes, ſayenges, or maners: but ſofte, gentle, demure, ſober, and gracious in wordes, dedes, & behauours, doynge al that euer we do one towardes another in loue and charitie, & in thys to reioyce vs alwayes in

Jeſu

Jesu Chriſte, wythout hauynge any troublous thoughtes or care of ꝑ wherewyth we ſhulde lyue, cladde, or nouryſh vs and our houſhold, as though the prouiſion of vs & of the worlde longed vnto vs. But we ought to know and haue this ſtronge faith that it is not we nor none of vs that prouydeth for vs in labourynge diligently accordynge to our labours, but that it is our father whych is in heauen, that puruayeth vniuerſally for vs all, who alſo be bleſſed of all creatures. And we ought daily to haue in our hartes, thys fayre ſayenge of the prophete: Iacta ſuper Dominum curā tuā: & ipſe te enutriet pſ.liiij. That is to saye: Caſt thy care vpon the Lorde, and he woll norysh the. Wherfore in al our prayers in all oure ſutes and peticions, let vs do ſo, as thys greate and vniuerſal puruey our I meane the Lord of all lordes maye knowe that we be not vnkynde, and that in al and of al, we gyue hym worthy thankes, hauyng wythin vs this ſure and ſtedfaſt faith, that we haue nor can haue nothynge of our ſelues, but we haue and muſt haue al of hym and in hym. Then ſhall we haue a ſpirituall and permanente peace in our hartes, whych paſſeth all witte and vnderſtandynge, gyuen of thys greate ſpirite of God whych ſhall kepe our hartes, ꝑ is to saye our ſoules, by perfyte fayth in Jesu Chriſt. To whom togyther wyth the father and holy goſt thre perſones in Trinitie be prayſes and thankynges eternally. Amen.

The Goſpel on the fourth ſondaye of Aduent.

The fyrſt Chapter of ſaynt Iohn.

Thargument.

☞ Thys Goſpell is of the record & teſtimonye

of Ihon Baptiſt where he is demaunded what he is, and he ſheweth of hymſelfe what he is, & wherfore he came into the worlde.

Ioh.v. THys is the recorde of Ihon whan the Iewes ſent preſtes and leuites frō Ieruſalem to aſke hym what arte thou? And he confeſſed and denied not, and ſayd playnly I am not Chriſt. And they aſ-
Mat.xi. ked hym: what than? arte thou Helias? And he ſayd:
Deut. I am not. Art thou that prophet? And he anſwered
xviij. no. Than ſayd they vnto hym: what arte thou, that we maye gyue an anſwere to them that ſent vs.
Mat.iij. What ſayeſt thou of thy ſelfe? He ſayde, I am the
Mar.i. voyce of a cryer in wyldernes, make ſtrayght the
Luce.iij waye of the Lorde, as ſayd the prophete Eſaias.
Eſay.xi. And they whych were ſent, were of the Phariſees: And they aſked hym, and ſayd vnto hym: why baptiſeſt thou than, yf thou be not Chriſt, nor Helias, neyther that Prophete? Ihon anſwered thē, ſayeng:
Mat.iiij I baptiſe wyth water: but there ſtādeth one amōge
Mar.i. you whome ye knowe not, he it is whyche thoughe
Luc.iij. he came after me, was before me, whoſe ſhoe lat-
Act.xix chet I am not worthy to vnloſe. Theſe thynges
Ioh.iiij were done in Bethabara beyonde Iordayne, where
and.x, Ihon dyd baptiſe.

OUre Goſpell (good people) declareth vnto vs, how they of Ieruſalem dyd ſende theyr preſtes & miniſters vnto Ihon the baptiſer, to knowe yf he were the Meſſias and Sauiour of the worlde. And he confeſſed right plainly and denyed not the trouth but conſtauntlye he graunted and confeſſed that it

was

was not he nor that he was Helias in personne, as the Jewes (accordynge vnto the letter) dyd vnderstande it, whych Helias shulde come before the Messias. Albeit in very dede he was Helias accordynge vnto the spirite, as our Lorde hymselfe beareth wytnesse in the.xi. Chapter of saint Mathew, sayenge: Si vultis recipere, ipse est Helias qui venturus erat. Yf ye wyll receyue, thys is Helias whyche was to come. Thus Jhon baptist leaueth the prestes and leuites vncertayne what he was. Whych neuertheles ought to haue knowē by the effectes that Jhon was that same Helias in spirite that the prophete Malachie speketh of where he sayth: Lo J wyl send you the prophete Helias before the cōmynge of the daye of the great and fearfull Lorde. He shall turne Mal.iij
the hertes of the fathers to theyr chyldren & the hertes of the chyldren to theyr fathers. Than the Jues asked hym whether he were the prophet, and he sayd no. For in dede he was a teacher of the newe testament accordynge to that sayenge of Christ Math.xi All the prophetes and the law it selfe prophecied vntyll Jhons cōmynge, as who shulde saye at Jhons preachynge the vnuersall grace began to be preached vnto all men than the lawe began to be abrogated, than the church began to passe to the Gētyls So Jhon baptist was no prophete, that is to saye, one that telleth before of Christes commynge but he was rather a purseuaunt that telleth Christ is euen now at hande and come into the worlde already, so Jhon was more than a prophete. Howbeit he was not that greate prophete whych was promysed in ỹ rviij. chapter of Deuteronompe whome peraduen-

ture the Jues toke hym for, and therfore asked hym whether he were that prophete. But our Sauioure Christ hymselfe was ỹ prophet. Whō God promised ỹ children of Israel ỹ he wolde rayse vp frō amonges theyr brethren and that he wolde put hys owne wordes in hys mouth and he shulde shewe them all that euer he shulde commaunde hym. Wherfore the lerned men whome the Jewes had sente to question wyth Jhon and to tryppe him, wolde not thus cease but agayne they demaunde of hym, sayenge. For asmuch as thou wylte be neyther Christ, nor He lias, nor the prophete what callest thou thy selfe. What arte thou? Then Jhon declareth vnto them sayngeỹ he is a voyce of ỹ cryer in ỹ deserte, of whō Esay the prophete had spoken of before. And what ought we to vnderstande by thys? but only that we ought to enserch and to knowe certaynly by the prophetes of the olde law the cōmynge of Jesu Christ, and that the Messias or Sauioure of the worlde coulde be none of them, but that all they beare wytnesse of hym. And forasmuche as the voyce ỹ Esay speaketh of, was nowe come, saynge: Make ready the waye of the Lorde God, the waye of Messias: they ought to be full sure and certayne, and al other lykewyse that the Messias dyd come immediatlye. the wayes of all the other prophetes was the earth, but the waye of Messias is oure soules wherein he wol dwell & walke by grace & sanctification, whyche sanctification was fygured by ỹ baptime wherwyth S. Jhon baptised. But ỹ baptime of Jesus Christe who is the true Messias (as also saynt Jhon wytnesseth here, of whom he estemed hymselfe not worthy to vntye the shoe latchet) is the baptisme of spi-

Prophe ta ille.

rite and of lyfe, and the true ſanctification or hallowynge. Nowe my deare frendes what exemple of humilitie towardes Jeſus Chriſt, doth ſaynt Jhon gyue vs here, whych albeit he was ſanctifyed in the wombe of his mother: and alſo ther was none borne greater amonge ỹ chyldren of women, then he was and that by the witneſſe of Jeſu Chriſte hymſelfe, yet neuertheleſſe he counted hymſelfe not worthye to touche the latchet of hys ſhoe, wherby ſurely he declareth that truly the ſame Jeſus Chriſt was the Mat.xi. Meſſias, and the hydden and vnſene God of whom Eſay ſpeaketh in the.xlv. Chapter. Truely thou art the hydden God, the god of Iſraell the Sauiour. How then is it poſſible for vs ſufficiently to hũble and lowly our ſelues? Let vs therfore deare bretherē and ſyſterne meken our ſelues continually wyth all our hart in vnfeyned faith before hym, and we ſhalbe accepted of hym in al graces, with the bleſſed forſhewer of hys commynge. And theſe thynges were done in Bethabara, whych is a place nere to the ryuer of Jordane, where ſaynte Jhon baptized. And this is (dere brethren) the enterpretacion of the Goſpel that is red thys daye in the church, whych is of the glad and ioyfull tydinges of our ſaluation by Chriſt our Lorde. To whome be glorye. Qui viuit et regnat & c. For Chriſtmaſſe daye at hygh maſſe.

☞ That Chriſt is come and appeared vnto vs.

BRethren, God in tyme paſt diuerſly and many wayes ſpake vnto the fathers by the prophetes, but in theſe laſt dayes he hath ſpoken vnto vs by hys owne ſonne, whome he hath made heyr of

all thynges by whō alſo he made the world, which ſonne beynge the bryghtneſſe of hys glory and the very ymage of hys ſubſtaunce rulynge all thynges wyth the worde of hys power, hath by hys owne perſon purged our ſynnes, and ſytteth on the ryght hāde of the maieſtie on hye: beynge ſo much more excellent then the angels, as he hath by inheritaūce obteyned a more excellēt name then they. For vn-

Pſal.ij. to which of the angels ſayde he at any tyme. Thou
Act.xiij. arte my ſonne, this daye haue I begotten the? And
ij.Reg. vij. agayne, I wyl be his father and he ſhalbe my ſōne,
and agayne when he bryngeth in the fyrſte begot-

Pſ.xcvij ten ſonne into the worlde, he ſayth. And let all the angels of God worſhyp him. And vnto the angels

Pſ.ciiij. he ſayth: He makethe hys angels ſprytes, and hys miniſtres a flame of fyer. But vnto the ſonne he

Pſ.xlv. ſayth: Thy ſeate O God ſhalbe for euer and euer The ſcepter of thy kyngdome is a ryght ſcepter. Thou haſt loued ryghteweſnes and hated iniquitie. wherfore, God, euen thy God hath anoynted the with oyle of gladnes aboue thy felowes. And

Pſa. cij. thou Lord in the begynnynge haſt layde the foundaciō of the erth. And the heuēs are the workes of thy handes. They ſhall peryſhe, but thou endureſt. But they al ſhal wexe olde alſo as doth a garment: and as a veſture ſhalt thou chaunge them: and they ſhalbe chaunged. But thou arte euen the ſame and thy yeres ſhall not fayle.

THys Epistle of thys solemne daye good bre-
thren and systers in Chryste is taken in the
begynnyng of the Epistle vnto the Hebrues, whych
doth declare vnto vs that our Lorde the true sonne
of God is come to vysite vs, and to speake vnto vs
wyth hys owne mouth, and not in similitude of hym
by dyuers maners and apperinges, as he dyd in the
olde tyme to the prophetes. And that now we ought
to reioyce to heare the sonne of God speake vnto vs
But who is the sonne of God? it is surely euen oure
Sauioure Jesus Chryste borne as vpon thys daye
for our redemption, whyche is the heyre of all toge-
ther so that what so euer chaunceth to vs the chyl-
dre̅ of adoption by grace, the same we haue in Chryst
and by Chryst, by whome also God the father hathe
made the worldes, that is to saye the earth, the an-
gels, the men and all creatures. Wherby we knowe
in fayth that the sonne of God, is truly God, as the
sonne of man is truly man, it is he whych is the infi
nite beauty of glorye, and expresse ymage and resem
blaunce of the person of God the father, it is he that
ruleth, moderateth, guydeth, and gouerneth, al thyn
ges wyth hys puissaunt and myghtye worde, for he
is the onely power and vertue of God as testifyeth
saynt Paule wrytynge to the Romaynes. Yea he is Rom.i.
afore all thynges and all were made by hym, it is he Colo.i.
that purgeth all synnes, that sytteth on the ryghte
hande of the hygh maiestie of ỹ father. He vndoub-
tedly is much more excellent and better than all the
angels, and all the creatures together, forasmuche
as hys name, whych is God (for the sonne of God is
truly God) is aboue all names of creatures, for god

truly

Psal. ij neuer sayd vnto angell, or any creature: Thou arte my sonne, I haue thys daye engendred the that is to
S. Augustines exposition vpon hodie saye (as saynt Austine expouneth) euen frō my eternall generation. And he sayth that hodie, that is to saye, to daye, is alwayes wyth God. For wyth God all is but one daye as also the scripture wytnesseth. But thys sayeth he of Jesus Christe in the seconde
Psal. xlv psalme of Dauid whyche thynge doth manyfestlye proue hys diuinitie and godhed. And in the. xlv. psalme of Dauid he sayeth of hym. That hys seate shalbe eternall, and that the scepter of his realme, is the scepter of equitie, and that it is he that hath loued iustice, and hated iniquitie, that it is he whyche is anoynted wyth the oyle of gladnes, wyth the oyle of mercy, more than any of all hys felowes and partakers, for it is he alone by whome mercy is gyuen vnto vs all, whych is a reioysynge aboue all, reioysynge vnto al them that haue fayth. It is he that at the begynnynge founded and dyd create the earthe, of whome the heauens were established & wrought, and of whom the yeares be euerlastynge. Nowe he sayeth not such thynges of angels nor of creatures, and he compareth the angels only vnto wyndes, & to the flame of fyre, whych be ryght small thynges: and the heauens and other creatures he lykeneth to thynges mutable and lyke to decaye, the whych the sonne of God may chaunge, and may make al thynges to come to noughte, as he of nothynge hath made to come and procede all thynges to be some thynges. It is he then whych we ought to receyue in thys glorious daye of hys cōmynge in whyche he is commen to vysite vs as a chylde, al pleasaunt.

all

al meke beynge as thys day borne of a virgine and made lyke vnto vs, to thende that in greate fayth & hope we maye go thys daye vnto hym whych bryngeth vs al peace, al health, al mercy. To whom with hys father and the holy spirite thre in one be prayse and glory in secula seculorum. Amen.

The Gospell on Christmasse daye. The fyrst Chapter of saynt Ihon.

Thargument.

The euerlastynge byrth of oure Sauioure Jesu Chryst is here described vnto vs, and how he became man.

IN the begynnyng was the worde, and the word was with God, and God was the worde. The same was in the begynnyng with God. All thynges were made by it, and wythoute it was made nothynge that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shyneth in darkenes, and the darkenes cōprehended it not. There was sent frome God a man whose name was Ihon. The same came as a wytnes to beare wytnes of the lyght, that al men through hym myght beleue. He was not that lyght: but was sent to beare wytnes of the lyght. That lyght was the true lyght, whych lyghtneth euery mā that comyth into the worlde. He was in the worlde, and the world was made by hym, and the worlde knewe hym not, He came amonge his owne, and his owne receaued him not. But as many as receaued hym to them gaue he power to be the sonnes of God: euen them that beleued

Gene.i. Pro.viij Io.xiiij. Io.viij. and.ix. Ioh.v. Esa.lvij. Osee.i. Rom.i. Ga.iiij.

ued on hys name: which were borne, not of bloude nor of the wyll of the fleshe, nor yet of the wyll o mã: but of God. And the same word became flesh and dwelt amonge vs: and we sawe the glory of it, as the glory of the only begotten sonne of the father, full of grace and truth.

OUr Gospell whych is redde in the church thys daye deare frendes treateth of hygh thynges, for it is of the pure diuinitie & godhed of our Lorde Jesus Christ, of hys eternall generation and byrth for the most parte, and in the ende it speaketh of his temporall byrth or generation. The gospel than telleth vs, that our redemer and Sauioure whyche is the seconde persone in Trinitie is the euerlastynge worde, whych is euer wyth the father euerlastynge, whych is God wyth God from the begynninge eternally, it is he by whome al thynges be made, & wyth out hym nothyng hath ben made, it is he whych only is the lyfe and lyght of men, whych shyneth vpon al be they iust, be they synners. And truth it is, that the mysbeleuyng Jewes and synners receyued him not, it is the true lyght that lyghteneth all men cõmynge into thys worlde, vnto whome for to beare wytnes, Jhon baptist was sent: not that he was the lyght, or any thynge of hymselfe: but onely he was sente as a messanger or purseuant for to beare wytnesse, to thentent that all men shulde beleue in the true lyght whyche was in the worlde by the whyche the worlde was made, although the worlde knewe hym not, he was come to hys owne people, but hys owne, that is to wyte hys folkes & hys people knew

hym

hym not, nor receyued hym not. But to al that receyued hym and saythfully reioyced at hys cõmynge: he hath gyuen them power, that they shall become the chyldren of God. And those be they whych haue vnfaynedly beleued in hys name, and in hys diuinitie: whych be not borne of the old Adam, nor of mẽs sedes, nor of the wyll of the woman and of the man, but be borne of God, that is to wyte be the chyldren of God and not of the worlde but be borne agayne anewe by baptisme and the holy goost for as Christ hymselfe wytnesseth, oneles a man be renewed and borne agayne, he can not surely enherite the kyngdome of heauen. It foloweth in the texte, that thys worde and seconde persone in trinitie, thys true almyghty, and surmountynge al lyght, is made flesh, that is to saye man, and hath ben conuersaunt vysibly amonges men in the worlde. And saynt Jhon the Euãgelist doth shewe vnto vs here, that he hath sene the glory and diuinitie of thys eternall worde as of hym that was the onely sonne of God full of grace and of trouth. It is he good people that thys daye is borne vnto vs, that hath made vs, that is our lyfe, our lyght, our Sauiour, our redemer, oure raunsomer, and delyuerer from synne, death, Satã. hell, vnto whom we ought thys daye to go in great ioye, and present vnto hym thys sayth, and doubte we nothynge, but that by hym we be the chyldren of almyghtye God the father of heauen, and redemed from the power and tyranny of the deuell our captiall enemye. To thys Christ, thys eternall worde of God be prayses and louynge thankes wythout ceasynge. Amen. Ioh. iij.

On ſaynt Steuens daye.

The Epiſtle on ſaynt Steuens daye. The Actes of the Apoſtles, the. vi. and. vij. chapter.

Thargument

How the Iewes ſtoned ſaynt Steuen vnto death.

STeuen full of fayth and power, dyd great wonders and myracles amonge the people. Than there aroſe certayne of the ſynagoge, whych is called the ſynagoge of the Lybertines and Syrenites, and of Alexandria, and of Celicia and of Aſia diſputynge wyth Steuen, and they coulde not reſyſte the wyſedome and the ſpirite whych ſpake. When they herde theſe thynges, theyr hartes claue aſunder, and they gnaſhed on hym wyth theyr teth. But he beynge ful of the holy gooſt, loked vp ſted faſtly wyth hys eyes into heauen, and ſawe the glorie of God, and Ieſus ſtandynge on the ryght hãde of God, and ſayde: beholde, I ſe the heauens open, and the ſonne of man ſtandynge on the right hãde of God. Than they gaue a ſhoute wyth a loude voyce, and ſtopped theyr eares, and rãne vpon him all at ones, and caſt hym out of the cytie, and ſtoned hym. And the wytneſſes layd downe theyr clothes at a yonge mans feete, whoſe name was Saul. And they ſtoned Steuen callynge on, and ſayenge: Lorde Ieſu, receiue my ſpirite. And he kneled downe and cryed wyth a loude voyce: Lorde laye not thys ſynne to theyr charge. And whan he had thus ſpoken he fell aſlepe.

Lu. xxi. Mat. x.

Pſ. lviij. iij. Re. xxi.

Pſ. xxxi lu. xxiij.

Thys

THys daye is called good chriſten people ſaynt Steuens daye, not but that it is the day of Ieſu Chriſt and the ſolemnitie of hys commynge, but bycauſe that we honoure vpon thys day our Lorde for the grace & ſtrength that he gaue on ſuch a daye vnto hym that repreſenteth thys daye, I meane vnto ſaynt Steuen hys ſeruaunt the fyrſte martyre amonges hys knyghtes and martyrs, in the whyche he dyd maruelous ſygnes and wonders vnto ỹ people, and hys aduerſaries coulde not reſyſte (not vnto hym) but vnto the wyſedome and ſpirite of God that dyd ſpeake in hym. And notwythſtanding that he was accuſed by falſe men and lyars: neuertheles they that ſhulde haue iudged hym, ſeynge hym as tranſfygured into the beauty of Angels dyd not cõdempne hym. And in thys memoriall of Steuen is ☞ ſhewed the goodnes and power of Ieſu Chriſt, that ſuch ſhall they be, whych purely ſhal preach of him, and ſtedfaſtly confeſſe him before men. Than ỹ true ſeruaunt of God made a goodly ſermon ſhewynge them how Ieſus Chriſt was the true prophete and the true Meſſias, wiych was promyſed in the olde lawe by the wordes of Moſes in Deuteronomye. Deut. xviij. And hys aduerſaries haupnge no pacience, to heare the ſpirite of god ſpeake in him, were as out of their wyttes, and moreouer, whan he lokynge into ỹ ſkye ſayd, vnto them: Lo I ſe the heauens open, and the ſonne of man (that is to ſaye Ieſus Chriſte whyche was promyſed for the redemption of euery mã) ſtandynge on the ryght hande of the maieſtye of God: than they ſtopped theyr eares, they ſwelled and fretted in theyr hartes, they gnaſhed theyr teth, and by Act. vij.

great furye they drewe hym out of the cytie, and ſtoned hym, but whyle they ſtoned hym, he called not vpon the Angels, or vpon Moſes, or Abraham, Iſaac, or Iacob, or any of the prophetes, but only on Ieſus Chriſt, ſayenge: Lorde Ieſu receyue my ſpirite. And than knelynge on the grounde he worſhipped hym, and cryed wyth a loude voyce, ſayenge: Lorde ☞ God laye not thys ſynne vnto theyr charge. And ſayenge thys, he yelded vp hys gooſte vnto oure Lorde. In thys, teachynge vs that it is God & oure Lorde Ieſus Chriſt, that we ought to cal vpon, and not Angels or any other creatures, and that it is he to whome we ought to commende oure ſoules. And more truely ſhewynge vs hereby that the ſpirite of God, the ſpirite of benignitie dyd ſpeake in hym, & alſo that in thys doynge, we ought gentely to pray for the offences and ſynnes of oure enemyes, that it maye pleaſe God, to forgyue them, by the imitacion and folowynge of our captayne & heade our Lorde Ieſu Chriſt whych alſo prayed for them that crucifyed hym. But as concernynge the honourynge of ſayntes whome in dede ye rather diſhonour than honoure I knowe not how to preach vnto you better wordes thā the wordes of the aūcient & holy doctour Jhō Chryſoſtome in a ſermon whych he made vnto the people in hys tyme agaynſt theyr ſuperſtitiouſe honourynge of ſayntes. Thus he ſpeaketh.

Honorynge of ſayntes.

Chryſoſtom. homil. xlv. in Matheum.

How ſhall ye eſcape the iudgement of hell fyer? Buyldynge the ſepulchres of ſayntes, or rather by purgynge your hartes from malyce? Thynke you that God iudgeth after the faſhion that mā iugeth? Mā iudgeth mā in worke, but God iudgeth in hart

But

But what a ryghteousnes is this, to worshyp saintes & holy mē & to despyse theyr holynes? The fyrst degre of godlynes is to loue holines, & thē holy mē, for the sauntes or holy men were not before holines, but holynes before holy mē. Wythout cause thē doth he honour iust mē which despyseth iustice. How shal ye escape I saye from the iudgemēt of hell fyer? Shal the sayntes delyuer you, whome ye thus decke? The sayntes can not be theyr frendes whome God is an enemye vnto. How shall ye escape? Shall happely the vayne name delyuer you, bycause ye thynke ye be gods people? What helpeth it an harlotte yf she hath the name of a chast woman? So it nothynge helpeth a synner though he be called gods seruaunt and be not so in dede. How shal ye escape the iudgement of hel fyer? by buyldynge of churches and not keppynge the fayth of the churche? by readynge the scriptures and not beleuynge the scriptures? by namyng the prophetes, the apostles, and martyrs, and not folowynge the workes of martyres nor theyr cōfessiō of Christ? Haue ye not herde hym ỹ sayth. Not all ỹ saye vnto me Lorde Lorde shall entre into the kyngdō of heuē, but they whych do ỹ wyll of my father. So not al they whych in places do magnifie ỹ Apostles, and the prophetes and martyres be furthwyth by the same the ryghte worshippers of them, but they whych do imitate their workes and folowe their fayth. These be the wordes of the sayde auncient doctour Chrysostom. Wherfore good christen people yf ye wylbe ryght christians and ryght worshippers of sayntes folowe the workes of sayntes, and namely of thys holy martyre saynte Steuen Mat. vij

whyche

whych ſo erneſtly and conſtantly beleued and confeſſed hys ſauiour and redemer Jeſu Chriſte euen to the death, to thintent he myght be crowned with him in heuen which is the home and manſion place for vs al that woll lyke wiſe confeſſe Chriſt as thys holy martyr dyd. To this Chriſt our moſt mercifull maker and redemer be honour and prayſe. Amen.

The Goſpel on ſaynt Steuens daye. The. xxiij. Chapter of ſaynt Mathew.

Thargument.

☞Chriſt doth here accuſe the myſbyleuynge, churliſh, negligent, and deſpyſed Jewes, and defendeth hymſelfe that he hath done ynoughe for hys parte to bryng them to beleue.

IEſus ſayde vnto the Iewes and chefe preſtes. Wherfore beholde, I ſende vnto you prophetes and wyſe men, and Scribes, and ſome of them ye ſhall kyll and crucifye: and ſome of them ſhall ye ſcourge in your ſynagoges, and perſecute them from cytie to citie: that vpon you may come al the ryghtuous bloude whych hath ben ſhed vpon the earthe, from the bloude of ryghtuous Abell, vnto the bloude of Zacharias the ſonne of Barachias, whom ye ſlewe betwene the temple and the altare. Verely I ſaye vnto you: al theſe thynges ſhall come vpon thys generation. O Hieruſalem, Hieruſalem, thou that kylleſte the prophetes, and ſtoneſt them whych are ſent vnto the: howe often wolde I haue gathered thy chyldren together, euen as the henne gathereth her chyckens vnder her wynges, and ye wolde

Math. x
Luk. xi.
Io. xvi.
Actu. v.
and. vij.
Ge. iiij.
ij. Para. xxiiij.
Lu, xiij.
iiij. eſd. i,

wolde not? Behold your houſe is left vnto you deſolate. For I ſay vnto you, ye ſhal not ſe me henceforth, tyll that ye ſaye. Bleſſed is he that commethe in the name of the lorde.

IN thys goſpell deare frendes our lorde doth prophecy vnto the Jues the thynges that ſhuld happen on them for theyr wyckednes infidelitie, & lacke of fayth in him, whych is that they ſhulde not put to deathe, crucifie, ſcourge, and perſecute, from citie to citie, the prophetes, the wiſe men, and the teachers of hys holy worde and the true folowers of the ſame. But thoſe whome he ſent vnto them oughte well to be comforted and to haue greate fayth. For he which ſent them, that is to ſaye god almyghty the father of heauen was theyr lyfe and their glory. Wherby they knewe well and were right ſure, that they coulde not veryly dye nor loſe theyr glory. But vnto the ſyghte of men leſyng theyr lyues they were depriued frome mortalitie, and fulfilled with immortalitie and euerlaſting lyfe, and when folkes wened to haue vtterly confounded them in erth, then was gyuen them heauenly glory, where as contrary wiſe, vnto theyr aduerſaryes whyche cruelly purſued them was layde eternal death, and endles confuſion. And al the iuſte blode ſhede ſythens Abell the iuſte vnto the death of Zacharie ſonne of Barachias, yea of al the martyrs vnto the ende of the worlde, ſhall tourne them vnto torment, and no doubte Jeſus Chriſt doth cõplayne iuſtly vpon Jeruſalem, and the nation of Jury, and vpon them ẏ be perſecutours of them that be faythful vnto hym. For he is perſecuted in them, and hath

traueled so moche to saue them, and to bryng them to eternall ioye and protection. But in no wise they wolde come to it. I say hys desyre, hys wyll, and hys feruent affection, was for to saue them, for to bryng them vnto the nombre of the faythful, but they wold not yelde nor gyue themselues vnto it. It is surely agaynst hys wyl that they shulde perishe and be lost for doubtles theyr perdicion commeth only of them selues. And therfore he prophecieth vnto them the destruction of theyr townes and cities, whych thyng was done and accomplished by the Romanes: which signified the destruction of themselues ỹ they shuld perishe eternally in losse of body and soule. But yet by hys goodnes (whyche neuer is shutte frome them that will returne to hym by penaunce and fayth) he dyd gyue them hope that they shuld se hym agayne, if they wyll knowledge hys commynge and confesse that he is come, and saye. Ryght happy is he whyche commeth in the name of our Lorde God. Otherwise if they wyll not saye thys, they shalbe sure neuer to se hym. Confesse we then hys holy commyng and we shalbe certayne that we shal se him in hys triūphant glorye, and so we shalbe in hym and by him in euerlastinge glory tryumphynge wyth him worlde without ende. To whome be all glory prayse imperie and thankes. Amen.

The Epistle on saynt Iohn the Euaungelistes daye.

Ecclesiasticus the. v. Chapter.

Thargument.

☞ Of ỹ fast cleauer to wisdome that is to wyte to the perfite knowlege of gods word and of the high benefytes and cōmodities of the same.

He

HE that feareth god wyll do good, and who so speaketh the lawe shall obteyne wisdome. As an honorable mother shall she mete hym: and as a virgyn shall she receyue hym. Wyth the breade of lyfe and vnderstandynge shall she fede hym, and gyue hym the water of holsome wisdom to drinke If he be constant in her, he shall not be moued, and yf he holde hym faste by her, he shall not come to confusion. She shall bryng him to honour amonge his neyghbours, and in the myddes of the congregacion shall she open his mouth, with the spirite of wysdome and vnderstandynge shall she fyll hym and clothe him with the garment of glory. She shal heape the treasure of myrthe and ioye vpon hym, and gyue him an euerlastyng name to heritage.

MY deare breathren and systers ye shall vnderstande that the epistle of thys daye, whyche ye haue herde is taken out of the.xv. chapter of Ecclesiasticus otherwyse called the boke of Jesus ỹ sonne of Syrach, in which be numbred and rekened vp vnto vs the manifolde profites and cõmodities wherwith the worde of god and perfecte knowlege therof doth indowe the folowers of the same, as it is to beholde in the blessed disciple of Christe Jhon the euãgeliste whose memoriall the churche this day dothe celebrate. And no doubte this holy man saynt John dyd muche excelle the rest of the euangelistes in many wyses. The forme and fashyon of speakyng in hym is muche more vehement & more ful, than in the rest and also muche more graue and solempne. He wadeth hygher in thinges thã other do. The other gos-

pellers are muche occupied and busied in describing the outwarde myracles of Christe, this man is more busy in declaring the inwarde workes and myracles for the cõscience. The other euangelistes do set forth at length vnto vs the thynges outwardely done of Christ by all theyr circumstaunces, thys euangelist is more payneful in setting forth before our eyen the power & maiestie of Christ towardes mens cõsciẽce. And for this cause the prophet doth well cõpare him vnto an Egle, forasmuche as he flyeth hyghest and farre beyonde the rest of the euangelistes. Nowe as concernyng the declaracyon of this epistle ye shall fyrste vnderstande, that before the texte of this presẽt lesson, the authour hathe wonderfully commended vnto vs that same man or womã which stycketh to gods worde, which learneth it, which foloweth it, which cõsydereth it in his herte, to the intent he may ryghtely vnderstande it, & come to the perfecte knowledge and skyll thereof which he callethe wysedome. Laste of all he nameth hym blessed whiche studyeth and recordeth vnto himselfe the lawe of the lorde bothe nyght and daye, as also Dauid in the fyrste psalme dothe. He addeth also many benefytes and profytes that suche a louer worker and imbracer of the worde doth therby receyue. For he shalbe as a tree planted by the ryuer syde gyuyng fruite in due tyme. Nowe in the texte of this preset epistle he sheweth vs, whiche they be that do cleaue and stycke to gods worde and do study in the same bothe daye and nyght and whiche they be that shal attayne to the imbrasyng of wisdom gods worde (whiche he calleth wysdome) and to the cõmo-

Why S. Iohn is lykened to an Egle.

Pfal. j.

cõmodities and auayles of the same, that is to wete, euen suche as woll feare the Lorde God. Wherfore my deare brethren and systers, if we wyll be partakers of these hyghe cõmodities, let vs accordyng to this wyse mans counsayle feare & loue god without feynyng or hypocrisie. For surely the worlde (whiche lyueth without the feare and awe of god after a careles & recheles sorte sayeng they haue fayth in Christ and by theyr dedes declare the contrary) can neyther regarde the worde of God neyther yet reache to the perfyte wysdome in the same. Secondly ye shal here & marke & learne that the perfyte knowledge of gods worde (such as was in this holy gospeller S. Jhon) dothe of the owne accorde folowe them which faythfully and diligently cleaue and stycke faste (what so euer storme aryse) to the catholyke veritie of Gods worde. Yea as a louyng mother shal this knowlege, this wysdome mete them, she shall as a pure and vncorrupte virgyn receiue and louyngly imbrace them With the bread of lyfe and of wysdome shal she fede and nourysshe them, gyuyng vnto them the water of vnderstandyng to drynke, that is to wete the gyfte of intelligence. If they be constante in her, they shal not be moued, if they holde faste by her, they shal not be confounded. She shall promote them and bryng them to honour beyonde theyr neyghbours, as who shulde say, in all that euer they do they shal prosperе and go forwarde in suche wyse as all theyr neyghbours shall maruayle at theyr hyghe prosperitie, namely in thynges spirituall and apperteinyng to god. Furthermore with the spirite of wysedome and vnderstandynge shall she fyll them and at laste clothe

them with the garment of glory and of immortalitye. Thus doubteles my deare brethren shall all they be blessed, whiche wyll reuerentely feare and stande in awe of our Lorde God, where as on the contrarye parte folysshe persons which wyll not cleue to the catholike trouth of gods worde, which be moued with euery wynde, whiche laye not theyr foūdacion vpon the sure rocke (which is Chryste) but vpon the sande that is to wete vpon vayne and vnsteady thynges, they shall not se god, they shall not catche this comfortable wysedome and knoweledge which is furnisshed with so hygh benefites and cōmodities. Wherfore deare frendes let vs not be lyke vnto these folysshe persons why ch thys epistle speaketh of, but according to the counseile of this wyse preacher, let vs honour God, feare God, loue god, truste in god and expresse our loue with comly dedes & workes whiche he cōmaundeth vs to do. So shal we be partetakers of all those pleasures and cōmodities aforesayde, to the weale of our soule and contentacion and glorie of almyghty god. To whom be gyuen al prayse and glory for euer and euer. Amen.

The gospell on saynte Iohn the Euangelistes daye.

The .xxj. chapiter of saynt Iohn.

The argument.

Of the callyng of Peter and of Chrystes answere concernyng the death of saynte Iohn Euangelist.

IEsus sayde vnto Peter, folowe me. Peter turned aboute and sawe the disciple whom Iesus loued folowyng (whiche also leaned on his breste at supper, and sayde Lorde, whiche is he that betrayeth

the

the?) when Peter ſawe therfore hym, he ſayethe to Ieſus: Lorde, what ſhall he here do? Ieſus ſayeth vnto hym, yf I wil haue him tarye tyl I come, what is that to the? folowe thou me, then wēt this ſayeng abrode amōg the brethren that that diſciple ſhuld not dye. Yet Ieſus ſaide not to him he ſhal not dye, but if I wyll that he tary tyll I come, what is that to the? The ſame diſcyple is he whyche teſtifyeth of theſe thynges, and wrote theſe thynges. And we knowe, that hys teſtimonye is true.

OUr Goſpel good people ſayth ỹ our lord Ieſus Chriſte after hys reſurrection, after the greate takynge of fyſhes, and after he had ſenſibly eaten before his apoſtles and giuen vnto them of the ſame meate to eate, ſayde vnto Saynte Peter. Simon ſonne of Iona, loueſt thou me better then theſe here? And Peter aunſwered hym and ſayde yea, and that he knewe it well ynough. And thre tymes he demaūded of hym, if he loued hym. wherby he gaue vs vnderſtandinge that he aſked nothing of vs but brennynge and excedynge loue towardes hym aboue all other thynges, though that other thinges alſo be to beloued, as were hys holy apoſtles, whyche loue can not be wythout hauing fayth and hope in hym more then in all other, and without beynge ready to beare the croſſe of Ieſu Chriſt (notwythſtanding that this olde man wyll none of it and doth refuſe it) as he declared vnto Peter, ſhewynge vnto hym wyth what death he ſhulde glorifye hym, and that he ſhulde folowe hym. For that thynge is pleaſynge vnto God and vnto the ſpirite, which diſpleaſeth the fleſhy, and Ioh. xxj

whyche

whyche the flesh douteth and flyeth. And Peter after the wordes of Jesus Christe returned. And seynge John whych was beloued of god, and whiche in the suppertyme did rest in the bosome of our lord Jesus Christ, and secretly demaũded of hym, sayeng. Syr, who is he that shall betraye the? Peter I saye seyng hym, required dilygently of our Lorde, what shulde happen vnto John. But our lorde aunswered hym, that if it were his pleasure that he shuld tary in this worlde tyll hys commyng, he had nought to do with it, here by teachinge vs that we ought not to be ouer busy or inquisitiue for to knowe the secretes and hid counsayles of god, nor hys wyll, as touchynge thinges to come, and that it is ynough for god to knowe them, only let vs wyshe and desire that hys wyll be in all thynges accomplyshed and fulfylled. Neyther doth it become vs for to enquire after a curious sort any further. We ought not therfore to care, how god doth dispose of sayne Peter, sayne John, saint Paule, and of all other, and what glory, gyftes and preeminences he hath gyuen them. I saie it is ynough that we folowe Jesus Christ. For he hymselfe sayde and
Ioh.xxj aunswered vnto Peter. Folowe thou me, that is to saye, admynistre thou thy callynge. Take thou no thounht for other, let me alone wyth them. Thus playnly the lorde woll haue vs go about the thynge whcrunto we be appoynted and called wythout respecte of other. For if we ones dryue this cõcepte into our heddes, we shal euer thynke other men in better state and condicion then we be, whereas in very dede they be not so. For assuredly euery calling hath hys owne griefe and incommoditie annexed vnto it.

And

And all that wyll lyue after a godly sorte in Christe, shall suffer troble and persecution. Wherfore thys opinion wold Christ vtterly plucke out of our myndes and wold haue euery man to abyde the callynge that he hath called hym in. But now in this answere of oure Lorde the disciples were of the opinion that Johñ shulde not dye, but shuld be reserued vntyl the daye of dome. But to thys opinion Johñ dothe answere, that Chryst dyd not saye, that Johñ shuld not dye, but that he sayde: yf I wyll that he tary vntyll I come, what hast thou to do with it? wherby he teacheth vs that we ought to beleue simply the word of god, accordynge vnto the vnderstandinge of the spirite of god and not after oure owne fansy, and we ought not for to adde vnto it oure owne glosses and vnderstanding and therof to frame and conceyue folyshe opinions, as many heretykes afore thys tyme haue done. And to thys we shuld not doubte of thys, thys gentle gospeller saynt Johñ telleth vs moreouer of hymselfe, that it is he, whych beareth witnesse of these thynges, and that he hathe wrytten them, to thintente in no wise we shulde wauer in opinion or doubte of it, and that it doth helpe oure fayth, for to loue our lorde Jesu Christ more then all other thynges, to haue our trust in hym aboue all thynges, not to be curious nor inquisitiue of the wonderfull workes of god to come, and to beleue simply and plainly the worde of god accordyng to the spirite and catholyke doctrine of the churche and not accordynge vnto the presumption of oure owne witte and vnderstandynge.

The Epistle on Chyldermasse daye. The. xiiij. chapter of the Reuelation or Apocalypse.

Thargument.

How the Lambe Christ, standeth vpon moūt Syon, and the vndefiled church wyth hym.

AND I loked and lo a lābe stode on the moūte Syon and with him an. C. and. xliiij. thousāde hauynge hys (name and hys) fathers name wrytten in theyr forheades. And I harde a voyce from heauen as the sounde of many waters and as the voyce of a greate thundre. And I hearde the voyce of harpers harpynge wyth theyr harpes. And they songe as it had bene a newe songe before the seate and before the foure beastes and the elders, and no man could learne that songe but the hūdred & .xliiij. M, which were redemed from the earth. These are they which were not defyled wythe women, for they are virgyns, these folowe the lambe whyther soeuer he goeth. These were redemed from men beynge the fyrste frutes vnto God and vnto the lambe and in their mouthes was foūd no gyle. For they are with out spot before the trone of god.

SAynt John the Apostle in hys boke of Reuelations (good frindes) tellyng diuerse visions which the spirite of God dyd open to hym of such thynges as shulde be fulfylled in the churche of Christe from the tyme of hys passion vnto the daye of the general iugement, sheweth vs one in the epistle of this daye, howe he sawe a lambe standynge vpon mount Syon and wyth hym an hundred and foure and foure thou-

thousande, whiche had his fathers name wrytten in theyr forheades: whiche lambe as holy doctours expounneth can be none other but that moste pure and innocent lambe Jesus Christ: whom saynt Steuen also sheweth, that he loked vp to heauen and sawe standyng on the ryght hande of god, whom also S. Johan the baptist dyd poynt with his fynger whan he spake of hun thus: Beholde the lambe of god, beholde him that taketh away the synne of the worlde. He is verely the lambe without spot ꝑ standeth vpō gods holy hyll in the myddes of his churche to be an exemple and sauiour to all his people, to be sene and shewed to of al his true subiectes and disciples. And such wyll he allowe and knowledge for his disciples that wyll openly protest & wytnes his fathers name before al the worlde. Suche be euermore in presence with him nowe in this worlde by hope, & in the nexte by visible syght & presence. For not only they whiche be nowe reygning in heauē with him be of his housholde and family, but al they (whiche although they be corporally absent from him, yet in spirite be with him and indeuour them selues to syng theyr parte of that newe songe of laudes and prayses to the lambe that hath redemed them) pertayne to this holy nombre of his retenue and gard. It is truly a newe song and a straunge which the electe syng before the seate of God: for it can not be sunge of any other than of them that pertayne to thys nombre of an hundreth forty and foure thousāde, which be newly regenerate by Christ. Infidels heretykes & false christians haue theyr songes which they synge busely bothe day and nyght, but yet because they haue not ꝑ marke of true

Christ is the true lambe. Act. vij.

Ioh.j.

Pfal.ij.

kayth noꝛ haue in theyꝛ hartes the spiꝛite of the chyldꝛen of adoption, which mought with a chyldly confidence moue them to crye to god, Father, Father: the voyce of theyꝛ songes be not exalted so hyghe, that they be pꝛesented befoꝛe the seate of God, where he sytteth compassed with hys angels and the holy fathers and patriarkes, which in theyꝛ lyke sunge hym thys songe. He muste nedes be sealed in harte with the holy ghost, that shall syng acceptably thys songe of perpetuall pꝛayse. Foꝛ noman can speake of the Lorde Jesus (as sayntꝑaule witnesseth) but in holy ghost. with hym whosoeuer is anoynted, neuer ceaseth to make melody in hys harte and to synge thys songe of thankesgyuyng in ỹ hole course of his lyfe foꝛ suche knowe that they haue no better thynge to rendꝛe agayne to God foꝛ the kyndnes that he poureth largely vpō them. Happy then be all they which be of this blessed nombꝛe, foꝛ truly there is no noyse of waters be they neuer so many noꝛ yet any noise of thonder from heauen be it neuer so greate, that can beate so loude in our eares as the voyce and songes of these harpers do sounde loude in gods eares to be herde. Dauid that holy kynge and pꝛophete played vpon this harpe of stedy kayth ⁊ bꝛennyng charitie and gaue thankes to God foꝛ hys manyfolde goodnes and euermoꝛe he testified, ỹ god frō his holy hyl dyd bowe downe his eares ⁊ herde him. Moses touchyng but the softest stryng of this harpe secretly in hys harte without louder voyce syghed to God, and yet so loude it dyd beate in Gods eares, that he answered him: why cryest thou so loude vnto me? It is no deade voyce but a very loude crye euen the onely

Ro. viij.

i. cor. xij

Psa. lxx

Psa. iij.

Exodi xiiij.

syghes

syghes & desyres of gods faythfull & chosen seruaũtes. That holy woman Hanna styred her lyppes lyttell or nothyng in her songe which she sunge to god. Her voyce was not perceyued of thẽ that were nexte her, but he that sat in his glorioulse seate (as far from her as heauen is from ỹ earth) herd so loude a voyce beate in his eares, that he coulde not but be fauourable and gracious vnto her in her songe. The harte it is & not the vaine labour of lyppes only, not ỹ outward fourme of wordes only ỹ make this melody in gods eares. As well may this song be sunge of them that be dombe & speachles, as of them ỹ be of moste eloquent langage & loude voice. For infaũtes & newborne babes to whom nature hath gyuen no speach, haue sunge this song before the seate of god, & haue bene alowed of him & of al his court about hym. For consyder me ỹ infaũtes & suckelyngs whom ỹ church doth remembre this day, & ye shall easely perceiue that God hathe receyued hys perfyte prayse out of theyr mouthes. What though they wanted wordes to sing the songe, yet was theyr bloude in stede of wordes wherw̃ they did syng god his prayse. If they coulde haue spoken in outward speach, they had not fayled in the myddes of theyr tormẽtes to haue sunge theyr parte of thys songe, they wolde haue exalted theyr voyces so loude, as eyther the chyldren Sidrac, Misac and Abdenago did in the flaming fornace of fyre or the .vii. brothers the Machabites, whan in the myddes of theyr tormentes they spake out the prayses of god. But where theyr speach fayled thẽ, there innocency did serue them, theyr bloude supplied that want. And nothyng truly cryeth out more loude the

i. Reg j.

Psa viij

Dan. iij. ij. Mach vij.

prayse of almyghty God, than innocentes bloude shed for Christes sake. Theyr lyues coulde not haue sung so swete a song in gods eares as theyr deathes dyd. Certeynly happy were the mothers of suche chyldren that sawe theyr byrthes so well bestowed, that sawe the rype and pleasaunt fruite in so tender and yonge plantes. And happy were the infauntes to be so soone chosen of God to synge theyr songe, they came into the worlde wyth weppynge songes, as bewaylyng the greate mysery of mortall mans state longe trauelynge vpon the earthe in many troubles and cares. But nowe perceyuynge the goodnes of God so sone to take them out of theyr mysery agayne, howe so euer theyr bodyes reppyned thereat yet in spirite no doubte they were right glad, and wyth ioyefull harte sunge the songe of thankes to God for hys greate benefyte. They bewayled not them selues as take sone from the death, but toke it for an euidente token of Gods fauour towardes
Sap. iiij them that they were translated betyme, before wyckednes shuld alter theyr vnderstandyng, and before hypocrisy shulde begyle theyr soule. They sawe in spirite howe vanity bewitched mens vnderstanding vpon earth, they sawe howe vnstedfastnes and wyckednes preuayled vpon the chyldren of Adam, and therfore they thought themselues gracyously bought and redemed from the daũgers of theyr lyfe. If they had lyued longer, they myght haue bene in daunger to folowe the corruption of the worlde, & the errours of theyr people, whiche forgettyng gods commaun-
Deu. vij dement which is cõteined in his lawe coupled themselues in the vnlaufull mariages of hethen women,

whom

whome God had charged they shulde not take to wyues but mary with their own nation and kinred, they myght haue bene infected wyth the flatterynge and deceptfull doctrine of the false prophetes and so haue loste the pure virginitie of their fayth and true honour to god and haue committed adultery and fornication with ỹ false goddes of the Hethē. These and such lyke daungers they might haue fallen into by longer lyfe, where now they be departed pure and vncorrupte frome the mariages of Hethen women, and vndefyled wyth the flatery of all false worshipe and adulterouse doctrine, for virgins they were, betrouthed to Christ by fayth, and virgins they dyed, they folowed Christ theyr spouse the lambe of all innocency in pacience and in deathe. Whyther so euer he wente they folowed hym: and as they were neuer seperated frō hym neyther in lyfe nor death, nomore be they now seuered from hym in glory. Happy were they therfore so sone to departe out of the corrute cōuersation and company of mortal men, the lambe of hys mercy thus redemed them, the soner to bringe them to theyr ioye. And assuredly my frendes it was no deseruynge of theyr partes that they were thus chosen, but it came of the mere mercy of God thus to chose them afore all other after Christes byrth to be offered vp in sacrifice. And so wel the lambe Jesus Christ was pleased with the oblatiō of theyr bodyes, that he offered them vp to hys father for the frutes of volūtary martirdome for his sake. And no doubte they were to god a ryght pleasaunt and swete sacrifice, for there was neyther gyle nor decepte founde in theyr mauthes, yea wyth out spotte they were and so

ij.co.xi.

so taken before the throne of gods mateſty, thoughe not wythout ſpotte in themſelues and in theyr owne nature, but so wel were they waſhed and pourged in the bloude of the lambe whom they folowed, that for Apoc.i. hys ſake they were reputed clene, & ſo the cupll ſpot- Heb.ix. tes of theyr originall ſynne (wherin they here conceyued and borne) were not layde to theyr charge. God gyue vs grace (good frendes) that we may be of this nombre whom God ſhalbe so well pleaſed wyth, god graunte vs the grace of hys holy ſpirite to offer to hym alwaye thys newe ſonge of perpetuall prayſe, & that we maye remayne chaſte and pure virgyns by true fayth and clene conuerſation, euer more ioyned to our ſwete ſpouſe Jeſus Chriſt and not to be defyled with the ſtraunge louers of the worlde, that so at laſt we maye approche nygh to the trone of hys preſence, there wyth hym to raygne eternally, to whome be all honour and prayſe for euer and euer Amen.

The goſpell on Chyldermaſſe daye. The ſeconde chapter of mathewe.

The argument.

☞ How Herode ſent forth his ſouldiours to kyl the gyltles chyldren.

THe angell of oure Lorde appered to Ioſeph in ſlepe ſayeng. Aryſe and take the chyld and his mother and flee into Egypte and be thou there, tyll I brynge the worde. For it ſhall come to paſſe that Herode ſhall ſeke the chylde to deſtroye hym. So when he awoke, he toke the chylde and hys mother by nyght, and departed into Egypte, and was there vntyl the death of Herode, that it myght be fulfyl-

led,

led, which was ſpoken of the Lord by the prophet, ſayeng, out of Egypt haue I called my ſonne. Then Herode whan he ſawe that he was mocked of the wyſe men, he was exceadyng wroth, and ſent forth men of warre, and ſlue all the chyldren that were in Bethleem, and in all the coaſtes as many as were two yere olde or vnder accordynge to the tyme, which he had diligently knowen out of the wyſe men. Then was fulfylled that which was ſpoken by the prophete Ieremie, where he ſayd, in Rama there was a voyce herde, lamentacion, weping, and great mournyng, Rachel wepyng, and wolde not be comforted, becauſe they were not.

IT is not without greate cauſe (welbeloued bꝛethꝛen and ſyſters) that in the begynnynge of thys Goſpell the holy Euangeliſte ſtyꝛeth vs to beholde and conſyder the matter whiche he is aboute to tell, foꝛ it is ſuch a matter as is full of holſome and pꝛofytable inſtruction foꝛ our comfoꝛte, foꝛ we ſhal here perceyue the greate care and pꝛouiſiō that almighty god hath towardes hys faythfull ſeruauntes in all theyꝛ neceſſities and troubles. We maye here learne howe god appoynteth euery man his croſſe in ſuche meaſure as he thynketh it by hys godly wyſedome mete foꝛ his glozy, and expedient foꝛ our ſoule helth, as ſome to be trubled and perſecuted gyltles, ſome to be banyſhed out of theyꝛ lādes and contreys, and dꝛyuen into ſtraunge landes, ſome to ſuffre tozmentes of body and paynes of deathe. And agayne here ſhall we learne howe god euermoze diſapointeth the counſayls of the wyſe and myghty men of the wozld

Gods care & prouiſiō towardes his faithful ſeuauntes.

when they wozke agaynste his godly purpose & wyll as ye may se by thys kynge Herode, whiche whan he vnderstode by the cõmunicacio of the wyse men that came out of the East (whom cõmonly we do call the thze kynges of Colyn) that there shulde be one bozne to be the kynge of the Jues, fearyng therupon to be put downe by him from hys wozldly honour & kyngdome, whiche as hys conscience taught hym he enioyed by vsurpacion and tyzãny and not by any iust tytle oz succession: purposed to haue hym destroyed and put out of the way betime: & therfoze questioned diligently with them, the moze certainly to be instructed where to fynde hym, to thintent he myght bzing hys malycyouse entent the soner to effecte, and at theyz departyng charged them to resozte vnto hym agayne after they had done theyz homage and offered theyz oblacions, to shewe hym the place where he was, pzetendynge vnto them that he wolde also go and wozshyp hym as they dyd: whiche thyng they in good simplicitie beleued, and wolde haue retourned vnto hym, but that God knowyng hys hypocrisie and malyce hydden in these gaye wozdes, sent hys aungell to them and bad them retourne home into theyz countrey another waye. Nowe so sone as they were departed, beholde, the aungell of the Lozde appeared vnto Joseph in his slepe and saide: aryse Joseph & do the office wherfoze the holy vyzgyn Mary was deputed vnto the. As thou arte a wytnes of her pure virginitie, so be thou her guyde and conductour in her iourney. Take vp the chylde and hys mother, and flee into Egypt, and be thou there vntyl I shewe the moze, foz shoztly wyll Herode make ser-

che

che for the chyld to destroye hym. Meruaile not here (my good frēdes) though ye heare suche trouble and affliction fall to Chriſte in the begynnyng of hys lyfe, for thus dyd God purpoſe to make hym a perfyte exemple of all pacience and obedience, and by hys exemple to comforte all thoſe whiche ſhulde in lyke maner be tempted and aſſayed wyth the croſſe of aduerſitie. For if Chriſte and hys bleſſyd mother, if Joſeph, if the innocent babes, ſuffered and abode ſuche aduerſities in theyr lyues: why ſhulde not we be contente to ſuffre the tranſitorye greues and dyſpleaſures of this worlde paciētly, to reigne with them euer laſtyngly in an other worlde? Let vs hūble our ſelfes vnder the myghty hande of God and be obedient to his wyl and ordinaunce after the exemple of this holy father Joſeph, whiche dyd not repyne agaynſte God in that he was commaunded to ſo paynful and tedioule a iourney, and to flee into ſuch a ſynful and harde contrye as Egypte was beynge alſo the olde enemyes to the Jewes, but caſtyng al his care vpon God, ſettynge aſyde the feare of al parels and ieopardies, applyed hym ſelfe to Goddes commaundement with all obedyence, and toke vp thys bleſſed babe and hys mother and fledde together into Egypte. He toke his iourneye by nyghte, to ſhewe hys ready diligence in fulfyllynge goddes wyll and pleaſure, and there remayned and abode the further pleaſure of God vntyll Herode was deade. It decayed not his fayth whiche he had to the angels wordes (who ſayde that Chriſte ſhulde be ſette vpon the ſeate of Dauyd to rule and reygne ouer the houſe of Jacob, and that he ſhulde ſaue hys people from Luce.j. Math.j.

theyr synnes) bycause he sawe Chryst now as it were for lacke of power flee and hyde hym selfe from the face of a mortal man: neither yet did he counter with God, why he wolde byd them rather go into Egypt, then into any other place, he desyred not to knowe the secrete counsayles of God and therfore he was not inquisitiue of them, but dyd as he was bydden do: for he knewe not whether God had decreed that Chryst hys sonne shulde go thyther or no, as it was decreed in dede longe before, as doth well appere in the boke of Osee the prophete where almyghty God
Osee. xj the father speaketh suche wordes: I haue called my sonne out of Egypte, and therfore he was strayte way ready to do gods byddyng without further delaye or disputacion, & toke in hande to trauayle thys iorney. And as busy as Joseph was to perfourme this commission appoynted him of god: so busy was Herode in his vngracious mynde castyng and compassyng howe to bryng hys maters to effecte, and euer loked after the retourne of the wyse men that shulde bryng him tydynges of this babe, whether he myght afterwarde go not to honour hym as he pretẽded but to kyll hym: and thus longe lokynge after them and seyng them not come, he concluded wythin hymselfe that he was playnlye deceyued by them, and thereof was excedyng wroth and woode, partly that they regarded no better his authoritie and commaũdment, and partly that hys intente (whereof he was so desyrous) was thus frustrate and disapoynted. And thã he beganne to study an other waye to bryng his purpose to effecte. Wherefore in hys rage & fury he sente his souldiours to Bethleem & all the borders round about

about the same to slee and destroye without any ma
ner of fauoure al the ponge babes as many as were
in Bethleem of the age of two yeares and vnder ac-
cordynge vnto the count of the tyme whyche he had
learned and knowen of the wyse men. By thys poli-
cie he thought it not possible for Christ to escape, but
ỹ he shulde be one of the nombre of them that shulde
be slayne. But here (my frendes) consyder what he
preuayled, hys purpose was disapoynted as wysely
as he thoughte he hadde done: for God knewe what
was hydden in hys harte, and therfore he preuented
hys malyce and conueyed Christ an other waye out
of his iurisdiction. So doth God euer make ỹ wyse-
dome of the wysemen of the worlde foolyshnes: yea i.Cor.i.
God (saith Dauid) scatereth the counsayls of the he-
then, he cõfoundeth the imaginations of the wycked ps.xxxij
people, he beateth downe the counsayls and inforce-
mentes of vngodly rulers. What shall it auayle thẽ
to frete and fume agaynste gods ordinaunces? they Psal.ij.
shall ryse vp in vayne, yea they shall set them downe
in theyr counsayls in vayne ỹ wyll set themselues in
theyr proude presumption and blynde zeles agaynst
the Lorde and his electe. Lette vs be lerned therfore
by this exemple not to withstande God & his worde.
Let vs not kepe felowshyp wyth suche as be of that
sorte, but let vs rather breake confederacies and
caste from vs suche bondes of worldly policies, for
god that dwelleth in heauẽ wyl surely laugh al such
to scorne, and deceyue them in cõclusion. Let vs (my
frendes) beware of couetouse and vayne honour of
thys worlde, that it compell vs not as it dyd Herode
to peruerte iustice, to put pore innocentes to deathe,

to persecute Chryst and his blessed worde. Let vs ra
ther folowe the example of these wyse men which tra
uayled and spared no laboure to do honour and ser
uice to Chryste, whiche thought it no cost (in wytnes
of theyr good hertes to Cryste) to bestowe theyr ly-
beral and ryche gyftes vpon hym. This is the sure
waye to mayntayne our ryches and authorite, to vse
them to Chrystes glorye, to the releefe of the poore, &
to the defence and mayntenauuce of thē that be here
frendlesse in the worlde. And let vs beleue wythout
all doubte that as mercy shewed to the poore mem-
Iaco. ii. bres of Chryste cryeth to God for mercye and obtay-
neth it plētuously: so doth the oppression of the poore
and the bloude of innocentes crye to God for venge
aunce and obtayne it. Ye haue herde in the Gospell
howe hye the voyce is lyfte vp to be herde of them
that here lament, wepe, and wayle, so hye verely that
yt commeth to the eares of the Lorde of Hoostes.
Though here the innocentes be comfortles, bycause
they can nat haue theyr right: yet wyll God reuenge
theyr quarels at length and delyuer them out of the
handes of theyr oppressours. Thoughe Herodes ea-
res were stopped at the loude crye and lamētacyons
of the poore mothers that sawe the tender fruyte of
theyr wombes so wrongefully delt wythal, yet gods
eares were wyde open to heare theyr lamentacyon:
and thoughe all theyr ioy was past and coulde take
no comforte whan they sawe theyr chyldren slayne &
gone, yet they abode in pacyence and delyuered vp
theyr cause to hym that iudgeth ryghtly: by whome
they hoped to haue comforte of theyr myserfortune in
tyme to come. If Herode had not bene to muche drō-

ken

ben in worldly honour and dignytie, his eares could neuer haue suffered to heare so greate lamentacyon and waylynge of the mothers for theyr chyldren nor the loude cryes of the poore innocentes that so cruelly were murdred. Verely the lamentacyon and wepynge amonge them was so great that it myght wel be lykened to the great mournyng of Rachell, wherof the prophete Hieremye maketh mencyon, whyche Ie.xxxij Rachel consyderyng that her chyldren and offspryng shulde be led unto captiuytie and thraldome, knowynge in spirite howe cruelly the wycked kynge Nabuchodonosor shulde entreate them in Babylon, made very great wepyng and mournyng and wolde take no comforte, for the dispayre she had that euer they shuld returne out of theyr thraldome agayne. Thus you se good frendes in what case goddes seruauntes lyue in this worlde, in what griefes & troubles. All theyr lyfe is but wepynge and wealynge. But yet happy sayth Christe be they ye mourne here for they shalbe comforted. Let us therfore abyde in pacyence, and loke certaynly for comforte to folowe, so doyng we shall declare oure selfe to be of that bodye whereof Christ is heade, whiche for the tyme of his conuersacyon suffered in lyke maner. By hym shall we be able to stande in pacyence, and of hym shall we surely haue the eternall rewarde of our pacyence, to whome with the father and the holy ghost be all honour and glory for euer. Amen.

The Epystle on the sondaye after Chrystmas daye. The fourth Chapiter vnto the Galathyans.

Thar-

Thargument.

Christ was made vnder the lawe to thintente he myght redeme vs from the curse of the lawe.

BRethern I saye, that the heyre as longe as he is a chylde differeth not from a seruaunt, though he be lord of al, but is vnder tutours and gouerners vntyll the tyme that the father hath appoynted. Euen so we also, when we were chyldren, were in bōdage vnder the ordinannces of the world. But whē the tyme was ful come, god sente hys sonne, borne of a woman and made bonde vnto the lawe, to redeme them which were vnder the lawe, that we thorough election myght receyue the inheritaūce that belongeth vnto the naturall sonnes. Because ye are sonnes god hath sēt the spirite of his sonne into our hartes, which cryeth abba father. Wherefore nowe thou art not a saruaūt, but a sonne. If thou be a son thou art also an heyre of god thorowe Christ.

SAynt Paule my frendes speakyng to the Galathians, doth resemble and lykē them which were vnder the lawe before the comyng of Jesu Christ, as vnto chyldren beyng within age. For as the chyldre whiche be within age do differ nothynge from seruaūtes or bōdmen bycause they be in gouernaunce vnder tutours, gardeyns, or executours for a certayne tyme assygned eyther by the course of lawe or by the father: so lykewise those that haue bene vnder the olde lawe, haue bene as bondmen and vnder tuition, vntyll the tyme whiche was lymytted and appoynted by the father of heauen. And in dede they were as lytle chyldren vnder the bryngynge vp and

nourys-

nouryshyng of the lawe, of the letter, and of the outwarde sacrifyces and workes. But when the fulnes of tyme was come whiche was longe before appointed and determyned by the decre & counsayle of the euerlastynge father, he than accordynge to his promyse sent his sonne, borne of a virgyn, borne vnder the lawe, to thentent he myght redeme all them that were of corrupt nature and that were vnder the condempnacyon of the lawe. O great and incomparable goodnes and mercye of God? And yet for more aboundaunce of sure wytnesse and a further declaracyon that we be vnfaynedly the chyldren of God: he hath sente of his mere goodnes the spiryte of hys sonne into our hertes which cryeth vnto God: Abba father. Seyng then that the spiryte of God sayth it, whiche is the greate spiryte of ryghtuousnesse, we ought by no meanes to doubte, that God shulde not be truly our father, and that we shulde not be truely his chyldren, for surely in asmuche as he is the selfe trouth he can not lye. Wherfore we be nowe nomore bondmen vnder the lawe, nor vnder the letter bonde vnto the outwarde sacrifyces of the Jewes nor vnto the outwarde workes but we be sonnes. That yf we be sonnes, we be heyres of our father. And yf all the goodes of heuen and of earth, belonge to our father, than we be enherytours to them al, and that by our Lorde Jesus Chryst whiche is our God, and for asmuche as he became fleshe that is to saye man and our brother: O howe muche be we noble sythyn that we haue one so myghtye, so ryghtuous, and so good a father togyther with suche a brother, with whome and through whom, we be coheyres, and partetakers of suche an heritage. Then ought we (good peo-

ple to lyue purely and holyly, ſythe that our father ſo ſurmounteth, paſſeth, & excedeth al holynes. And aſſuredly we ought well to gouerne vs by the exemple of god and of our ſauiour Jeſus Chriſte our Lorde, who was and is the fyrſt begotten ſonne of God, and not to folow the bondage and compulſion of the lawe, but we ought to walke in the lybertie of the ſpirite, doynge the pleaſure of oure father frely wythout compulſion, euen of pure charitie and loue Wherefore let vs not walke in letter and elementes of the worlde, which be the carnal traditions and obſeruations of the Jues, as be the olde ſacrifices, purifications and outward workes, in which they had theyr truſt: but principally in fayth and hope in god in reaſonable ſacrifice, inwarde ſacrifyce, offeryuge not oxen, bulles, calues, doues, or ſuche other deade offrynges and ſacrifices as did the Jues in the olde lawe but euen our body mortified by the holy ghoſt, as our Lord Jeſus Chriſt offered for vs none other vnreaſonable beaſte but euen hym ſelfe vnto God hys father euerlaſtynge. Thys is vndoubtedly the right ſacrifice of the chriſtened man, and of eche one, whyche doth knowledge him to be the ſonne of God by adoption and folower of that great ſonne of God (by nature) Jeſus Chriſte. Take we than this frute of this Epyſtle. And let vs rendre due thanckes to our ſauiour Jeſu Chriſte. Qui viuit et regnat in ſecula ſeculorum. Amen.

The Goſpell on the ſonday after Chriſtmaſſe. The ſeconde chapiter of Luke.

Thargument.

Howe

How Symeon & Anna prophecied of the chyld Chriſt, & howe he grewe & waxed ſtrong in ſpirite

Ioſeph and Mary the mother of Ieſus maruey-
led of thoſe thinges whiche were ſpoken of him
And Symeon bleſſed them, and ſayde vnto Mary
his mother, beholde, this chylde is ſet to be the fall
and ypriſynge agayne of many in Iſraell, and for a
ſygne whiche is ſpoken agaynſte. And more ouer
the ſwearde ſhall pearce thy ſoule, that the though-
tes of many hertes maye be opened. And there was
a Prophetiſſe, one Anna, the doughter of Phanuell
of the trybe Aſſer, which was of great age, and had
lyued with an huſbande ſeuen yeares from her vir-
ginytie. And ſhe had bene a wedowe aboute foure
ſcore and foure yeares, whiche departed not from
the Temple, but ſerued GOD with faſtynges and
prayers nyght and daye. And ſhe came forth that
ſame houre, and prayſed the Lorde, and ſpoke of
hym to al them that loked for redempcyon in Hie-
ruſalem. And when they had perfourmed all thyn-
ges accordynge to the lawe of the Lorde, they re-
turned into Galilie to theyr owne cytie Nazareth.
And the chylde grewe and waxed ſtronge in ſpirite
and was fylled with wyſedome, and the grace of
God was vpon hym.

The goſpell whyche is redde in the churche thys
day good chryſten people, teacheth vs ỹ on the
daye of the preſentacyon and bryngyng of our lorde
Ieſu Chriſte vnto the temple of Ieruſalem to thin-
tent to preſente and offer hym vnto the Lorde: Jo-

seph that was thought to be hys father, & oure lady saynte Mary hys mother, whych was truly mayden and mother, marueled of the wonderfull and straūg wordes whyche they herde saye of hym and whyche they sawe presently wyth theyr eyes at that tyme by the iuste man Simeon whych in greate ioye and reuerence imbraced this chylde Christ, confessyng that he was the sauiour sent of god the true Messias, the welth and saufgarde of all the worlde, the lyght to gyue lyght vnto al people, and to shewe and open vnto them the true knowledge of god, and that he was the glory of hys people Israel. They marueled than, not that they knewe not wel by the holy spirite & the angel of god, that he was the Messias, the sone of god, ỹ sauiour & helth of the worlde according vnto hys name, but of ỹ grace of god whiche had made it manifeste to Simeon & to others, and this was a ioyfull wonder. For Simeon thā by ỹ spirite of god speakinge in hym, sayd of the chylde the thinge that had not bene shewed vnto Joseph and Mary afore, that is to wite that he shulde be put to be ỹ fal and ỹ vprysing agayn of many in Israel, for surely Christ our sauioure is he which maketh the ruine and losse of all the infideles in Israell, whyche beleued not in his worde, & agayne on thother syde he was the vprysyng the resurrectiō and helth of the faythful which beleued in his word and which folowed his doctrine And thys Simeon sayethe moreouer that he was for a sygne or marke whych many shulde gaynsay, that is to wyte the scribes and Pharises the bishops and prestes of the olde lawe who euer were agaynst hym and in hys toppe, euen as at thys day the true Chri-

Luc. ii.

stians

stians are spoke agaynst of the wycked and vnfayth full persons. For no doubt so many as wyll ernestly folowe Christe and cleaue to his worde, muste nedes beare theyr crosse and suffre affliction and trouble in this worlde, for asmuch as there is no seruaũte greater than is his Lorde or mayster. For this cause also Simeon spake furthermore to ỹ blessed virgin Mary and sayde, ỹ the swerde, that is to say, as Origene expowneth affliction, crosse, tribulation, shulde perce through her harte. And thys he tolde her before hãd, that it shuld come to passe to thintent that she shuld not thynke it straung and sodeyne when it came. As who shulde saye, this ioye and felicitie in that thou arte the mother of Christe shalbe mengled wyth sorowe and afflictiõ. And what sorowes, what swordes perced the blessed virgine Maries harte, what tyme she sawe her sonne crucified, and abyding al kyndes of reproches & vilanies we maye easely gesse. Nowe ye shal vnderstand (my brethren and sisters) that our sauiour Christ what tyme he beganne to preach dyd preach and teach to the people penaunce & an ernest repẽtaũce of hart, true loue, true awe & feare of God, vnfeyned fayeth, workes of true loue & charitie both towardes God and the neyghbour. He dissuaded mẽ from superstition, from blyndnes of harte, from hypocrisie or counterfeyted holynes. He taughte them wherin the true religion or holynes dyd stande. He dissuaded the people frõ ỹ leuẽ and corrupt doctrine of the Pharisees and not to put theyr trust and confidence in theyr owne tradicions neglectynge Gods commaundementes; where as the scribes and Pharisees hypocrites taught cleane contrary. In which

mat x.

mat iiii v.vi.vii. & c.

thyng

thynge foꝛ aſmuch as Chriſt wolde not go one ynch
frome Gods woꝛde, but defended ſtyſly hys doctrine
Pſal. lvi. and blamed the aduerſaries of the ſame, he ſturred
theyꝛ fury agaynſt him in ſo much that they now ap
peared in theyꝛ kind and ſhewed themſelues in dede
to be bloude ſoupers and men of bloude which were
befoꝛe counted in the ſyght of the woꝛlde foꝛ the ho-
lyeſt of all. And thys is that Simeon ſayth, the har-
tes of many ſhalbe reueled oꝛ diſcloſed. Foꝛ as Ori-
gene the aunciente doctoure ſayeth euell thoughtes
were in men, which be therfoꝛe diſcloſed and opened,
that he myght deſtroye them, which dyed foꝛ vs. Foꝛ
ſo longe as they were hydde, it was impoſſible, that
they coulde be weded out & deſtroyed vtterly. Wher
foꝛe we alſo in lyke wiſe (ſaith this noble clerke) whē
ſo euer we happē to comempte any ſynne & wycked
nes, ought to ſaye. I haue not hydde myne iniquitie
Foꝛ yf we ſhal reuelate and diſcloſe oure ſynnes not
only to God, but alſo to ſuch as can heale our woun
des, oure ſinnes ſhalbe wyped and doon a wey. And
alſo thys greate ſpirite of whyche I ſpake dyd take
Anne a pꝛophetiſſe, which had lyued foure ſcoꝛe yea-
res and foure in her wydowhode, in holy woꝛkes pꝛo
cedynge of greate fayth, and ſhe pꝛayſed God foꝛ the
great maruels which ſhe ſaw of this childe, & ther
comfoꝛted al them which wayted foꝛ the redemption
of Iſraell. And here ye ſhall obſerue & marke deare
bꝛethꝛen that holy women as wel as men may when
tyme requyꝛe teſtyfye and ſpeake of Chriſt as many
holy virgins and deuout matrones which in the pꝛi
matiue church ſuffred martyꝛdom foꝛ Chriſtes ſake,
haue done. And that they be amonges them whyche

ſaynt

saynt Peter speaketh of, to be a chosen & royall people. Now whan they had accomplyshed the holy presentatiō, & had offered ỹ oblatiō accordinge vnto the law: they returned to Galile vnto their citie of Nazareth, & ỹ child did grow bodely, & toke bodely strēgth But ther was an other maner of thyng, for inwarde and inuisible he was the aboundaunce of ỹ wysedōe of god, & all plentie of grace was in hym, for he was truly god. Thys is it truly that we oughte to beleue by our gospell

The Epistle on newe yeres daye. The seconde Chapter to Titus.

Thargumente.

☞ Thapostle Paule doth here exhorte vs to renounce vngodlynes and worldly lustes whyche thing in very dede is ỹ circumcision of the hart.

Moste dere beloued Titus. The grace of God, that bryngeth saluation vnto al men, hath appeared, and teacheth vs that we shulde denye vngodlynes and wordlye lustes, and that we shulde lyue soberly, and ryghteously, and godlye in thys present worlde, lokynge for that blessed hope and appearynge of the glorie of the greate God, and of oure sauioure Iesu Christe, whyche gaue hym selfe for vs, to redeme vs from all vnryghteousnes, and to pourge vs a peculiar people vnto hym selfe feruentlye geuen vnto good workes. Theſe thynges speake, and exhorte.

Thys daye (my beloued brethren and systers) is the daye of the circumcision of our Lorde Iesus Christ, not that he hadde any thyng superfluous

in the

in the fleche or in the soule whiche neded to be taken or cut away for his iustificacyon, but it was for to sanctify the circumcision of al them that had bene and shulde be circumcised aswell spiritually as bodely in the generacion of Abraham. The epistle then is taken out of the seconde chapiter of the epistle of saynt Paule whiche he wrote vnto Titus. And he sheweth vs that the grace of god, and of our sauiour Jesu Christ is appeared to all men, not onely to the Jewes (as Moses which appeared vnto them not by grace but by the lawe of rygoure and of bondage) as it is sayde in the fyrste chapiter of S. Jhon. The lawe was giuen by Moses, but grace and trouth by Jesu Chriſte. And wherunto is this grace appered: Truly the apostle sayeth that it is to teache vs: and for our instruction. Vnt I pray you was he circumcised only to sanctify the circumcision of the Jewes? Surely no, but for al men. To thentent that we semblably shulde take from vs all wyckednes (which is superfluitie of synne) and fylthynesse, and all concupiscence corrupte lustes and seculer despyres, and that we shulde lyue in this worlde pure, holy, iuste, clene, and fulfylled with the charitie & tender loue of God, whiche is the true seruice in faythe that ought to be done vnto god, in lokyng for the ryght happy hope of the cõmyng of the glory of the greate god that is to say of our sauiour Jesu Chriſte, which shalbe gyuen vnto euery true beleuer and faythfull christen after this trãsitory lyfe, and principally in body and soule, by ỹ glorious resurrectiõ in his secõde cõming which hath gyuen him selfe in oblacion and sacrifice to god the father, to the ende that he myght redeme

and

and bye vs agayne from all iniquitie and to clense vs from al synne, and make vs a peculier people vn to himselfe, a folower of good maners and workes, and feruently gyuen to the same whiche be the workes done through hys grace in faythe. Thys is the thyng that saynt Paule doth here cõmaunde Tytus the good byshop for to exhorte the people vnto, and that all preachers ought in lykewyse to shewe vnto the people, & boldly to rebuke if any wolde contrary it, for it is the doctrine of god, ỹ doctrine of holynes and of lyfe whiche assurcdly no man ought eyther to disprayse or to despice, in case he study to please God who be prayscd and glorified without ceasyng. Amẽ

The gospell on newe yeres day.

The.ij.chapi.of Luke.

Thargument.

Howe Christe was circumsised the eyght daye after his byrthe, and howe he was named Jesus

WHan the eyght daye was come, that the chylde shulde be circumcised, hys name was called Iesus, whiche was named of the angell before he was conceyued in the wombe.

OUr Gospel(good people)teacheth vs, that whẽ the.viij.daye after the natiuitie & byrth of Jesu Christ in Bethlem was come, our Lord was circumcised in Bethleem, and hys name was called Jesus which is to saye by interpretacion a Sauioure. The whych name was brought forth & shewed by the angel of god, before he was conceyued in the wombe of his blessed mother the virgine Mary. For as ỹ great clerke Origen sayeth, it was not sempnge that the

name of Jesu Chryst most glorious and most worthy of all honour and a name aboue all names, shuld be first named of men or brought first into the world of men. And of thys name (sayeth bede) all the electe in their spirituall circumcision reioyse to be partakers, that lyke as of Chryst they be called chrystens: so of sauiour they myght be named saued, by whyche name they were called of god, not only before they were cõcepued in the wombe of the church by fayth, but also before the foundation of the world was layde. Now ye shal vnderstande, that this Chryst our Sauioure was circumcised, not for hymselfe, but to thende that all the faythful that euer were, be, and shalbe vnto ỹ ende of the worlde, shulde be truly circumcised of all superfluitie of synne, not in the flesche and according vnto the letter, but wyth circumcision of hert accordynge to the spirite, of whyche saynt Paule maketh
Rom. ij. mencio in the seconde chapter to the romanes, where he saith: The circumcision of the hart is the true circumcision whych consysteth in the spirite and not in the letter, whose prayse is not of mẽ, but of God. Furthermore it was necessary, that Chryste whych afterwarde shulde be the minister of circumcision, & shuld abrogate ỹ Judaical law, shulde also fulfyl the law in thys poynte. Nowe, circumcision was a sygne of
Ro. xv. grace gyuen of God vnto Abrahã and vnto his sede to put them euer in remembraunce of the couenaunt or testamente betwene God and them. And in the circumcision the selfe ceremonie was not so much to be regarded as was the worde and commaundemente of God. For what be sygnes eyther of the olde or of the newe testament yf they be seuered frõ the worde

and

and cõmaundment of God. For as the holy doctour Athanasius writeth. Circumcision expressed none other thynge, but a spoylynge of the olde generation inasmuche as ỹ parte of the bodie was circumcised, which is cause of the corporal natiuitie. Thys thing at that tyme was doon in tokẽ of baptisme that was to come by Christ. wherefore after that ỹ thing which was tokened cam, the figure ceased. For where the hole oldnes is by baptisme taken awey, there is that superfluouse whych the cuttyng of the parte prefigured. Thys writeth Athanasius. But to retourne to the historie. Hys name (as before is sayde) was called IESVS, that is to saye the helth and Sauiour of all the worlde. Whych is a namẽ doubtles aboue all names that can be named eyther in heauen or in earthe, as wytnesseth also thapostle Paule vnto the Philippians, sayenge: And he hathe gyuen hym a name whyche is aboue all names, that in the name of Jesus euerye knee shulde bowe bothe of thynges in heauen and thynges in earthe, and thynges vnder the earth, and that all tonges shulde confesse, that Jesus Christe is the Lorde vnto the prayse of God the father. Knele we downe then (good brethren) as often tymes as we heare thys puyssante and myghtye name, and worshyppe we God in thys name. Jt is no doubte a name that can not be hartelye spoken, but by the holye ghoste, as declareth full well saynte Paule where he sayeth: No man can saye, that Jesus is oure Lorde but by the holy goost. Let vs then (deare brethren) alwayes haue thys swete and helthfull name in oure hartes

Athanasius.

Phili.ij.

i.cor.xij

and let vs speake it alwayes with our tonges but faythfully, to thentent that the holy ghost may vouchesafe to be alwayes with vs & to styre vs to good and godly workes of charitie procedyng of fayth vnfeyned. And than we shall truely knowe the name which the gospell of this day dothe declare to be gyuen vnto our lorde Jesu Christe on the daye of hys circumcision and be protected by the same, & fynally enioye the euerlastyng heritage prepared for vs of almyghty God. To whom be all honour glory and prayse for euer and euer. Amen.

The Epistle on twelfthe daye.

Esaie the.lx.chapi.

Thargument.

☞ This daye the prophecie of Esay folowyng is fulfylled concernyng the cõmyng of the kynges and the disclosyng of the gospell.

GEt the vp be tymes (o Ierusalem) for thy light cõmeth, and the glory of the lorde is rysen vp vpon the. For lo, whyle the darckenes and cloude couereth the earth and the people, the Lorde shall shewe the lyght, and hys glory shalbe sene in the. The Gentyles shall come to thy lyght, and kynges to the bryghtnes that spryngeth forthe vpon the. Lyfte vp thy eyes, and loke rounde aboute the: All these gather them selues, and come to the. Sonnes shall come vnto the from farre, and thy doughters shall gather them selues to the on euery syde. Whē thou seyst this, thou shalt maruell excedyngly, and thyne harte shalbe opened: when the aboundaunce

of the

of the ſee ſhalbe conuerted vnto the (that is) when the ſtrength of the Gentyles ſhall come vnto the. The multitude of camels ſhal couer the, the dromedaries of Madian and Epha. All they of Saba ſhall come, bryngyng golde and incenſe, and ſhewyng the prayſe of the Lorde.

THis day (good people) is called the feaſte of the Epiphanie whiche woꝛde Epiphanie in Greke is to ſay a manifeſtacion oꝛ appearyng from aboue. By the whiche is vnderſtande that this day is a ſolemnitie of our loꝛde Jeſu Chꝛiſte manifeſted & opened by a ſtarre from aboue, not that the ſolemnitie is of the ſtarre, noꝛ of them ꝑ folowed it: Foꝛ the ſtarre was not the true lyght wherof men make the feaſte, but that whiche the pꝛophete Eſay ſpeaketh hereof, where he ſayeth: Ryſe vp O Jeruſalem, and be thou lyghtened, foꝛ thy lyght (that is to ſay Chꝛiſt and his goſpell) is come, and the glozy of the loꝛde god is ryſen vp vpon the. As who ſhulde ſaye, in the ſhalbe boꝛne the Loꝛde and ſauiour of the woꝛlde, and hys glozy ſhalbe ſene in the. The gentyles (that is to wit the hethen people whych be no Jues boꝛn) ſhal come to thy lyght, and kynges ſhal appꝛoch to the bꝛyghtnes that ſoꝛyngeth foꝛthe vpon the. And in the ende he concludeth that all they of Saba ſhal come bꝛingyng golde and incence, and ſhewyng the pꝛayſe of the loꝛde. By Saba is vnderſtande the regions of the Eaſte in reſpecte of Jeruſalem, where is plenty of golde and of pꝛecioule and ſwete thynges, from whence came the wyſe men (whiche they call magos and which comonly we call the thꝛe kynges of Colayne) foꝛ to woꝛſhyp thys lyght in Bethleem a regi-

Eſa. lx.

Pſ. lxxij Mat. ij.

on of Jeruſalem, the whiche came to do him homage with worſhippyng and offeryng of precious gyftes that is to wite, Golde, Encence, & Mirre, for all them of theyr region: wherfore it ys ſayd by the prophete ỹ they ſhuld come all. And thys cõmynge is to belue & to haue fayth in this lyght, in this Sauiour, in thys Chriſt & in the goſpell or glad tydynges of hym. So that yf we haue like wyſe ſtedfaſt fayth, we maye go aſwel thyther to honoure him on the day that repreſenteth thys preſent ſolempnytye, as they dyd. Yea & we be ſignifyed by them which the prophet ſpeaketh of a litle before. They of ỹ Weſt (as we be) be called they which ſhal come frõ afarre. And they of ỹ Northe and of ỹ South, be called they whyche ſhall come frõ the ſyde. And ſo all they of the Eaſt be ſygnyfyed by Saba, and al they of the weſt by the farre of, they of the Northe and the South be ſignifyed by the ſyde. And they be prophecied to come al by faith vnto this lyght, whyche was manyfeſted in thoſe dayes in the regiõ of Jeruſalem, which is our Lord Jeſus Chriſt vnto whome be glory worſhyp and honour wythout ende. Amen.

The Goſpel on twelfe daye. Mathew the ſeconde Chapter

Thargument.

☞ How the ſtare appeared to ỹ wiſe men of the Eaſt and of the oblacion and homage whyche they made vnto chriſt,

WHen Ieſus was borne at Bethleem a citie of Iury in the tyme of Herod the kinge· Beholde ther came wiſe men from the Eaſt to Ieruſalem, ſayeng: wher is he that is borne kinge of the Ieues? For

we haue ſene hys ſtarre in the eaſt, and are come to worſhyp hym. When Herode the king hadde harde theſe thinges, he was troubled, and al the citie of Ieruſalem with him. And whē he had gathered al the chefe preſtes and ſcribes of the people to gether, he demaunded of them, where Chriſt ſhulde be borne And they ſayde vnto him: at Bethleem in Iury. For thus it is written by the Prophete: And thou Bethleem the lande of Iuda art not the leaſt amonge the princes of Iuda. For out of the ſhal there come vnto me the captayne, that ſhal gouerne my people Iſraell. Then Herod (when he had pryuely called the wyſemen) he enquyred of them delygentlye, what time the ſtarre appeared, and he bad thē go to Bethleem and ſayd: Go your waye thyther, and ſearche diligently for the childe. And when ye haue founde hym, brynge me worde agayne, that I maye come and worſhyppe him alſo. When they had harde the Kynge, they departed: and lo, the ſtarre which they ſawe in the eaſte, wente before them, tyll it came, and ſtode ouer the place, wherein the chylde was: when they ſaw the ſtarre, they were excedyng glad: and wēt into the houſe, and foūde the chylde with Mary his mother and fel down flat and worſhyped him, and opened their treaſures, and offered vnto hym gyftes: gold frankenſence and myrre. And after they were warned of God in ſleppe (that they ſhulde not go agayne to Herode) they returned into their owne countre another waye.

Our

OUr Gospell (well beloued brethren) declareth onto vs partely the execution and fulfyllynge of thys prophecye of Esaye whyche we haue alredy herd in the epistle of this day that is to wite. How in the tyme of kyng Herode of whom mention is made here sayth Chrisistome by the Euangelyst Mathew to thintente he wold shewe vs that Christ was than borne when nowe the sceptre was taken from Juda accordyng to the prophecie in the. xlix. chapter of genesis (for Herode was no Jue borne but a straunger) howe I saye in hys tyme the wise men cam vnto Jerusalem, sayeng. where is he that is borne kinge of the Jues? for we haue sene hys starre in the Easte parties. Certes good brethren and systers Jesus is borne the kynge of al kynges, and not only kynge of the Jues but of al the worlde, both of heauen and of earth. Now when Herode whych was the temporall kynge of the Jues & all Jerusalem harde thys they were sore troubled, as also it was prophecyed in the seconde psalme of Dauid. wherfore haue the hethē grudged, and the people ymagened vayne thinges? No doubte they knewe wel, if such a king were born, that god shewed it from aboue, for he wolde neuer haue shewed any earthly kynge after such a fashion and seing that the wise men of the East cam to worshyp hym, it must nedes be that it was the Christ, and the Messias which was before promysed. wherfore Herode immediatly demaunded of the counselers of Jerusalem and of the scribes and learned men wher Christe shulde be borne. And they answered, that in Bethlem of Jury. For so it was prophecyed by the prophete Michee in the. v. chapter. And thou Bethleem

Chryso stome.

Mich. v.

leem the lande of Juda, arte not the leest amonges ẏ prynces of Juda. For out of the shall there come vnto me the captayne that shall gouerne my people Israel. By the which prophecy the coũsaylours, scribes and doctours of Jerusalem vnderstode wel ẏ Christ shulde be borne in Bethleem. And so was the trouth and there he was already borne. But what dyd Herode? He wolde knowe the tyme of the appearyng of the starre, to thintent that he mought put the chylde vnto death, which was borne at the tyme of the sayd appearyng. But surely he thought and ymagened a vayne thynge, accordyng to the forsayde sayeng of ẏ prophet, agaynst ẏ Lorde and against his ãnoyntyd or Christ. And whan he knewe the time, he sent them vnto Bethleem, wyllynge them ẏ they shuld at their retourne declare vnto hym, whych it was, and where he shulde be, feynynge that he wolde in lyke wyse go and worshyp hym, but in very dede he thought yf he myght knowe this, to kyll hym. They went a waye & by the sterre (not by enquyrynge of any person) they founde hym with the blessed virgin, which by ẏ only worke of God and of the holy gooste had borne and brought hym forth, into the worlde. As sone as they were come, they kneled down & worshipped the chyld It was the chylde no doubte vnto whome the true & godly worshippynge perteyned. For alone he was the God and Sauiour. Neyther dyd they only worshyp hym but also offered vnto hym golde, in token that he was kynge. Myrrhe in sygne ẏ he was mortall, and that he shulde be sacrified, dead, and buryed for the redemption of the worlde. And also Encence, in token that he was only God, vnto whõ adoration

and fumigation(which ſignifieth ſwetnes of prayer) doth appertaine. The whā we haue ſure truſt & fayth the ẏ he is truly oure kyng,and the kynge aboue all kynges, we offer hym golde. And whan we confeſſe in ſpirite & wyth a faythful harte, that it is he which hath bene ſacrified,deade & buried,for the redemptiō of vs: we offre hym Myrrhe. And when purely we worſhyp hym, as he is oure God, and make to hym prayer wyth harte,we offer vnto him Encence.

And here(my deare brethren and ſyſters)it is to ſe what care god taketh for ſuche as loue hym and be of his choſen ſorte.He rayſed ẏ wyſe men by the guydyng of a ſtarre out of theyr owne countrey. By the ſame ſtarre he brought them to the place where the chylde was.And laſt of all whan Herode in his rage entended the deſtruction of the chyld, he cauſed them to return another way. What a fatherly puruayaūce was thys? On thother ſyde marke me the great token of fayth in the wyſe men,howe when they ones had founde out the chylde, they reuerently and humbly worſhipped hym and offered vnto hym. But O the ingratytude & churliſhnes of the folke of our tyme. Theſe wyſe men cam frō farre to ſeke out and to worſhip Chriſt our Lorde,wher as we vnto whome he is dayly preached at home,do neglecte and ſet naught by hym.Shal not therfore theſe ſtraungers ryſe at ẏ daye of dome wyth vs and condempne vs of ſlouthfulnes and infidelitie? Yeas no doubt.But let vs returne to the hiſtorie. when the wyſe men had done ẏ they came for,they came not backe agayne by Herod to tell hym how they had ſped, accordyng as he deſyred them to do,but beynge warned by the angell,

they

they returned home a nother waye into theyr owne countreys. And here we be taught not to ſhewe or ſpeke any thing that is agaynſt Jeſu Chriſt, againſt hys raigne, hys glory and faythe in hym, whyche is, that it is he, whych is our redemer, nor agaynſt hys worſhippynge. For otherwiſe we come backe againe by Herode for to betraye hym & to deſtroye hys kyngdome. But we oughte to do clene contrary, and to walke by an other waye, in ſhewynge to al that he is the true kynge aboue all kynges, the true helth and redemer of all, and the God whiche only ought to be worſhipped, and ſo by an other way we ſhal retourn to our regiō in the Eaſt whiche is the realme of god. Unto the whyche graunt vs grace oure Lorde God and our kyng Jeſus Chriſt finally to come. Amen.

The Epiſtle on the fyrſt ſondaye after twelfe daye.

GEt the vp be tyme (o Ieruſalem). &c.

Ye ſhal fynde thys Epiſtle wyth the exhortacion on twelfe daye. Fol.xxxiij.

The Goſpell on the fyrſt ſondaye after twelfe daye. The fyrſt chapter of Iohn.

Thargument.

☞ In thys Goſpell doth saynte John the baptiſt beare wytneſſe of Chriſte that he is the lambe of God our Sauiour of the worlde.

IOhn ſawe Ieſus comminge vnto hym and ſayde beholde the lambe of God whych taketh awaye the ſynne of the worlde. Thys is he of whō I ſayde after me commeth a man, whych wente before me, for he was before me, and I knewe hym not: but that he ſhulde be declared to Iſraell, therfore am I Eſa.liii. i. Cor.v

come baptisynge wyth water. And Iohn bare recorde, sayenge: I sawe the spirite descende frō heauen, lyke vnto a doue, and abode vpon hym, and I knewe hym not. But he that sente me to baptyse in water, the same sayde vnto me: vpon whome thou shalte se the spirite descende and tarye styl on him, the same is he which baptiseth wyth the holygost. And I saw and bare recorde that he is the sonne of God.

Goſpell what it ſignifieth.

Deare bzethzen and ſyſters in oure Sauioure Chziſte, thys Goſpell wherof God wyllynge I purpoſe to make a ſhozte declaration vnto you is in dede a Goſpell, oz Euangell, that is to wyte, a glad and ioyful tydinges. Foz in thys goſpel doth the holy pzecurſoure Iohn the baptiſte fully aſcerteyne vs of the moſt happy tydinges that euer could be tolde to mankynde. He pzophecyeth not of Chziſte as dyd thother pzophetes afoze hym, but he euen poynteth hym out with hys fynger and ſayth with clere voyce vnto vs. Beholde the lambe of god whych taketh awaye the ſynnes of the wozlde. O ioyfull and mery tydinges, O ſwete Goſpell. He is nowe come (yf we woll beleue thys pzophete, yea and moze then a pzophete) whych ſo longe was loked foz, whych ſo longe was ſpoken of befoze, which is the only pure and vnſpotted lambe, by whoſe mooſte innocente and gyltles death we be redemed from bondage and raunſomed from euerlaſtinge dampnation, which was due vnto vs foz the ſynne and tranſgreſſyon of our foze parentes Adam & Eue. We were condemned I ſay to perpetual pziſō, to endles paynes, to ꝑ moſt greuous

lacke

lacke of Gods fruicion. We were at the begynnynge made immortal neuer to haue dyed but euer to haue lyued and that in paradyse in a place of all ioye and pleasure. But oure vnhappy forefather and mother (of whome we be originally sprongen) throughe the breakynge of Gods commaundement dyd not only depryue and spoyle them selues of thys hyghe ioy & felycitie, but also all them that came of them, that is to say, the hole worlde none excepted. For (as wit- Rom.iij
nesseth thapostle) al haue synned and are destitute of
the glory of god, And the prophete Dauid. There is pſ.xiiij.
none ryghtuouse no not one, there is none that vn- and.liij.
derstandeth, there is none that seketh after god, they
are all gone out of the waye, they are all vnprofyta-
ble, there is none that doth good, no not one. And is
it any maruayle deare brethren syth by ỹ transgres-
sion of our first parentes we be al depryued of origi-
nall iustice, that is to wyte of the true loue of god, of
the true awe and feare of god, and of the true trust &
cõfidence in god. And therfore sayth the holy apostle R cm.
Paule, all mouthes be stopped, neyther can there be
(sayeth he) any man iustifyed by the workes of ỹ law
in gods syght, but he proueth by reasons and argu-
mentes inuincible that we must nedes be iustified fre
ly by hys grace through the redemptiõ ỹ is in Christ Rom.iij
Jesu, whome God hath set forth to be the obtayner Esa.liij.
of mercy through fayth by the meanes of hys bloud Ioh. ij.
to thintent to declare hys ryghteousnes in that he
forgyueth the synnes that be passed whyche god dyd
suffre, to shewe at thys tyme hys rightuousnesse, to
thende he myght be counted iust, and the iustifier of
hym whyche beleueth on Jesus. And thys is it that

the holy man Jhon baptiſte doth here declare vnto vs, this is the glad tydinges that I ſpake of, that is to wyt, that this Chriſte is now deſcended and come downe from aboue, whych albeit in fleſh and bloude he came after Jhon, yet in very dede he was before hym eternally wyth the father of heauen. He came from aboue, to be declared and ſhewed vnto Iſrael, that is to vnderſtande, vnto all the true beleuers in hym, and not to the outwarde Iewes. For he is not an Iſraelite or Iewe (as wytneſſeth thapoſtle ſaynt Paule) whyche is a Iewe outwarde. Neyther is it circumciſion whyche is outwarde in the fleſh. But he is a Iewe which is hyd within, and the circumciſion of the harte is the true circumciſion, whyche lyeth in the ſpirite and not in the outwarde obſeruing of the letter, whoſe laude and prayſe proceedeth not of men but of God. Wherfore my welbeloued bretheren let vs ſtedfaſtly beleue in thys Chriſte, in thys Sauioure, in thys lambe of God, whyche taketh awaye the ſynnes of the worlde. Jhon wytneſſeth of hym ſelfe that he came to baptyſe wyth water, only to call the people to repentaunce. But Chriſt he ſayeth baptiſeth wyth the holy gooſt. It is only he that purgeth, that quyckeneth, that lyghtneth, and kindleth the hartes of men. Neyther doth Jhon teſtifye thys thyng of his own hed, but to thintent we ſhuld the better beleue hym, he allegeth the teſtymonye of God hymſelfe, ſayenge: He that ſent me (whyche vndoubtedlye was God) to baptyſe in water, the ſame ſayd vnto me, vpon whome thou ſhalte ſe the ſpirite deſcende and tary ſtyll on hym, that is he which baptyſeth wyth the holy gooſt. Nowe Jhon ſayeth he

Iſrael what it is.

Rom. ii.

Ioh. viii

Ro. ix.

Ioh. ii.

ſawe

sawe thys thynge done accordyngly, and therfore he Ioh.i.
beareth recorde that he is the sone of God. Wherfore
yf Christ be the sonne of god, yf he be the lambe that
taketh awaye the synne of the worlde, yf he be oure
Sauiour, our raunsome, and satisfaccion, let vs vn-
faynedly beleue & repose our selues only in hym. Let
vs walk in newnes of spirite, let vs be as who shuld
say newe borne agayne in hym & put of our olde lyfe.
For as our sauiour Christ hymselfe witnesseth, onles
a man be borne againe of water and of the spirite, he Ioh. iii.
can not entre into the kyngdome of God. Oure fyrst
byrth, lyue we neuer so purely in the eye of the world
do we neuer so many good dedes, yf it be without ỹ Newe
knowlege and beleue in Christ, it can do vs no good byrth.
we must nedes be new borne & regendred, yf we wol ☞
be of the chosen sorte. For assuredly al that, whych is
ys borne of ỹ flesh (yf it be not renewed wyth Christi-
anitie) is flesh, that is to say, synne, fylthines, corrup-
tion, and cõsequently euerlastyng death, but ỹ which
ys borne agayne of the spirite, that is to wyte, which
ys renewed wyth christianitie, I meane wythe the
lyuely fayth in Christ is spirite, that is to saye, holy,
pure, iustified, tried, allowed, and good. Let vs then
walke (deare brethren) not after ỹ flesh, not after our
corrupt nature, not after philosophie, and hethen ler
nyng, but after the spirite, but after the rule, & abso-
lute exemple of our sole and only Sauioure Christ.
To whom wyth the father and holy goost be all glo-
rie and prayses, world without end. Amen.

The Epistle on the seconde sonday after twelfth
daye. The. xij. Chapter to the Romanes.

Thar-

On the seconde sondaye

Thargument.

☞ Of the swete conuersacion, loue, and workes of such as beleue in Christe, whyche thynge the apostle here doth call the lyuelye and acceptable sacrifice vnto God.

BRethren I beseche you, by the mercyfulnes of God, that ye make your bodyes a quicke sacrifice, holy and acceptable vnto God: whych is your resonable seruinge of god, and fassyon not youre selues lyke vnto thys worlde: but be ye chaunged in your shap, by the renuyng of youre mynde that ye maye proue what thynge that good, and acceptable, and perfecte wyll of god is. For I saye (thorough the grace that vnto me gyuē is) to euery man amonge you, that no man stande hygh in hys owne conceyte, more then it becommeth hym to esteme of hym selfe, but so iudge of hymselfe, that he be gentle and sober, accordynge, as god hath dealte to euery man the measure of faieth. For as we haue many members in one body, and all members haue not one office, so we beynge manye, are one body in Christ, and euery man amonge oure selues, one an others members.

SAynt Paule (right dearly beloued brethren and systers) in the epistle of this daye doth admonysh and teache vs to do the true and christian sacrifice vnto God euerlastyng, whan he sayeth: My brethrē I praye you by the mercies of God that you offre your bodies a lyuely hoost or sacrifice holy and pleasaunt vnto God, as though he sayd, you that are by

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the manyfolde goodnes & tendre mercye of almighty god brought and reduced from your Idolatry & infidelite, and wythdrawen and brought agayne to ỹ true chrystian religiõ, I beseche you by the goodnes and mercye of our Lord Jesu Christ, that frõ hencefoorth, in knowlegynge of thys great goodnes which he hath done to you, ye do to him sacrifice, not with sacrifices or oostes that be deade, for he is the lyfe & releuer of all thynges lyuynge, not of vnhalowed hostes, but holy for (he is holy and alone holy and ỹ sanctifier of all thynges) not of brute and vnreasonable oostes, nor lykewyse corporall, for he is spiritu all, and wylbe worshipped in spirite. It is he surely whyche was offred vp for vs synfull persones, for ỹ whyche thynge it is conuenient in knowlegynge of this goodnes, ỹ we be offered vp vnto hym, whyche thyng doubtles shalbe done yf (in beynge mortified and knowlegynge our vnablenes, our synne, and infidelitie) we woll repose and put in hym only our hope, whyche is only iust, only innocent, pure, clean and full of al goodnes. And for asmuche as this present worlde, myght drawe you from doynge of thys by the fraylnes and worldlye fygures, se you do not conforme your selues sayeth Paule to it. But in like wyse as by the promise made and by the fayth which ye haue receyued, ye are withdrawen from the world and in mynde, affection and continual thought, ye be cõuersaunt and dwellynge in heauen: Euen so I pray you that you wol not put your mynd and affection vnto earthly and these transitory thynges, but only vnto that, that pleaseth God. And furthermore seynge it is so that the worldely sorte be of suche na-

ture, that those whyche abounde in any goodes, dis-
prayse and despyse the other: I do commaunde you
(not I yet but Jesus Chryst, whych hath shewed me
so many graces) that by pryde ye attribute nothinge
vnto your selues, but discretelye consyderynge, that
the thynge whych ye haue, ye haue it by the goodnes
of God in Jesu Chryst, and not by youre owne meri-
tes and deseruynges, but by fayth which ye haue for
to helpe them whyche haue nede of it. And for to do
thys, the membres of one selfe body oughte to sturre
& enduce you, wherof for all that the concorde ought
not to be so greate as they of the mẽbers of the mys-
tical body, of the which Jesus is the hede, the whiche
members though that amonge them selues they be
of greate nombre and diuerse, and also haue not one
lyke action, yet neuertheles that the one doth, is or-
deyned for the welth and profyte of the other, and a-
monges those there is no discorde nor discention.
Wherfore my frendes at the imitation and folowing
of them, let vs not thynke, saye, nor do any thynge
whych shal tourne to the hurte of any other parson,
but let vs haue one only wyll, whyche ys to assyste,
helpe, and releue ỹ necessitie of euery body. For such
is the wyll of god, as saynt Paule doth admonyshe
vs in thys epistle, And this doyng we shall vndoub-
tedly please god, and haue the rewarde of lyfe euer-
lastynge in heuen wyth full fruition of al ioye in our
lorde Jesu Chryst To whom wyth ỹ father and holy
ghost be geuen all honour glory and thãkes for euer
and euer. Amen.

The Gospel on the seconde sonday after twelfth
daye. The seconde Chapter of Luke.

That

Thargumente.

¶ Howe Chriſte at the age of twelue yeres was founde in the temple diſputynge amonges the doctours.

WHan Ieſus was.xij.yeare olde, they wente vp to Hieruſalem after the cuſtome of the feaſte daye. And when they hadde fulfylled the dayes, as they returned home, the chylde abode ſtyll in Hieruſalem and his father and mother knewe not of it: but they ſuppoſinge hym to haue bene in the compony, came a dayes iorney and ſought him amonge their kinſfolke and acquayntaunce. And when they founde hym not, they went backe agayne to Hieruſalem, and ſoughte hym. And it fortuned that after iij. dayes, they founde hym in the temple ſyttynge in the myddes of the doctours, hearynge them and poſynge them. And all that hearde hym, were aſtonyed at his vnderſtandyng and anſwers. And when they ſawe hym, they marueyled. And hys mother ſayde vnto hym: ſonne, why haſte thou thus dealte wythvs? Loo thy father and I haue ſought the, ſo rowynge. And he ſayde vnto them: howe is it that ye ſought me? Wyſte ye not, that I muſt go aboute my fathers buſynes? And they vnderſtode not that ſayeng whyche he ſpake vnto them. And he wente downe wyth them, and came to Nazareth, and was obedient vnto them. And his mother kepte al theſe ſayenges in her hart. And Ieſus proſpered in wyſedome and age, and in fauoure with God and men.

LYke as (my deare frendes) the thynges created and brought forth frome the hyghe God euerlastynge, serue vnto men for theyr bodely relyef and sustentation, and for theyr goostly instruction, euen so the hyghe and wonderous worckes of our sauiour Jesus Chryst serue vs for the sturrynge or quyckenynge of spirite, and also for exemple. And seynge it is so, that one of the principall intentions of all the holy scripture, is perfyte humilitie, and the denyeng or forsakynge of our selues, therfore therexemples do more worke and haue for most parte more pythe in them than the wordes haue. For this cause the Euãgelist of God Sayntluke in the seconde chapter of hys gospell (from whence is taken the gospel red in the church thys daye) doth put before our eyen ỹ humilitie and lowlynes of the sonne of God whyche is our Lorde Jesus Chryst whych though by the lawe he was not bounde to go at Easter vnto the citie of Jerusalẽ, as all ỹ other Jues were, for he was aboue the lawe, neuertheles after ỹ he was returned out of Egypt, he disdayned not to go thither wyth Joseph whyche was his father (to ỹ thinkyng of the people) and with his blessed mother Mary, which wente not thyther for pleasure, or for curiositie, or of a superstitiouse mynde as many folke haue done and yet styl do but of true deuotion, and reuerence, and to shewe theyr obedience to Moses law, wherunto they were as yet bounde. For albeyt in very dede bothe Joseph and also the blessed virgine Mary were alredy iustified afore god by their pfite feith which dyd styl fructifie whẽ occasion serued & brought forth by feruent charitie worckes of true godlynes, yet leest they

Le.xxiii Deute. xvi.

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shuld

ſhuld offende other, they went alſo to the feaſt of the Jues. And here (deare bꝛethꝛen) we haue an exemple of charitie. But why Chꝛiſt alſo went ẅ them vnto Jeruſalem, it is good to be further waped and bulte out. Sure it is, that Chꝛiſte was come to be the ſpirituall kynge, and to ſet vp the ſpirituall kyngdome and that by the lawe he was not ſubiecte to the law, he was no vnrygh teous ſynner (as other were) but it was he that was pꝛomyſed by the mouthes of the pꝛophetes to be the abꝛogatoure & defeter of Moſes law. And yet we ſe ꝑ̄ in al thinges and by al meanes he ſubiected himſelfe to the lawe. Aſſuredly, of thys ſubiection of Chꝛiſt, there be ſondꝛy cauſes of ſondꝛy doctoues alleged. Some ſaye that Chꝛiſte our ſauioure dyd therfoꝛe ſubmyte hymſelfe to the obedience of the lawe, bycauſe in ꝑ̄ he was the trouth, he might fynyſh and bꝛyng to ende all fygures, and that there myght be lefte none excuſe to the Jues. Other ſaye (amonges whome is holy Bede) that Chꝛiſt wolde therfoꝛe be ſubiecte to the lawe, bycauſe by his exemple, he wold declare vnto vs the vertue of obedience and to the entent he wolde by his compaſſyon helpe ſuche as were put vnder the lawe & coulde not beare the burthen of the ſame. Albeit theſe thyngꝭ be true: yet ye ſhall vnderſtande foꝛ further declaracyon of this queſtion, that accoꝛding to S. Paules doctrine our ſauyoure Chꝛiſt was foꝛ this cauſe chiefly ſubiecte to the law, bycauſe he wold redeme them which were vnder the lawe & daunger therof, to the entent we all myght receyue by adoptyon the tytle & name of the chyldꝛen of God. Certes it became Chꝛyſt to make hym ſelfe ſubiecte to the lawe, bycauſe he was

Exemple of charite.

Bede.

Gal. vi.

The true cauſe of Chriſtes ſubiection.

Mat.v. the promysed fulfyller of the lawe. And he recordeth of hym selfe, that he came not to breake the lawe, but to fulfyl it. So that ye may perceyue, that he calleth it his office to fulfyll the lawe. The fynal cause ther fore is diligently to be consydered, why Christ where as he was free, wolde yet be vnder and subiecte to the lawe, that is to wyte, for our cause, to the entente he myght delyuer vs from the curse of the lawe, & frely iustifye vs throughe fayth in hym, as sayne Paule sayeth. But to retourne to the hystory which was by Gods prouydence and wyl done, and not by chaunce or fortune, as some men wolde thynke. When he came to the age of .xii. yeres, after all thynges accomplysshed apperteynyng to that visitacion, his father and mother retourned thence. And he (without the knowledge of his mother or of Joseph that was thought to haue bene his father) abode styll in Jerusalem, where thre dayes after he was founde agayne by them. But in what place? In the house of God his father. And what doynge? Truely in hearynge the doctoures of the lawe, and answerynge in his order. O profounde humylyte. The eternall wysedome, whiche is the onely Sauyoure (as his name Jesus dothe shewe it) doth set hym selfe in the myddes of the doctoures. And notwithstandynge that he was the wysedome of his father & expresse ymage of hym, yet for as moche as it pleased hym to take our humanytie vpon hym, it was not greuous vnto hym to heare the doctryne of other. And wherfore? To the ende surely to teache vs, that howe greate connyng so euer we haue, we ought not to contempne nor disprayse those, that knowe lesse then we do, but dili-

dlligently to herken vnto the doctrine of God. But on the other parte, in that he not onely herde the doctours, but also was herde of them, he declareth vnto vs his office which doutles was to teache, accozding to the pzophecie of Esay the. lxi. chapter. And here Chzist leaueth an exemple vnto al bysshops and curates, to set al thynges aside, and to pzeache the gospel, and to other that be no teachers, at least to heare and imbzace it with all reuerence, all other thynges set aparte. Foz he that loueth (sayeth Chzyst) father Mat.x, oz mother abouc me, is not mete foz me. Nowe let vs thynke (my frendes) howe the blessed virgin Mary and Joseph durynge this tyme were greatly troubled, not fearynge that any harme shulde come vnto Jesus, whome they knewe to be God, but rather that by theyz negligẽce he were not offended. Such ought we to be (my bzethzen) when Jesus (by withdzawing of fayth oz of grace) is parted from vs, that is to say hydden from vs. Foz he wolde be sought by vs, to thende that we seke hym out, & when we haue foũde hym agayne, foz to kepe hym with moch greater diligence. But where shall we fynde hym my bzethzen? Truly there as Mary foũde hym. And where is that? In the deuine thynges, that is to say, in holy conuersacyon, in good wozkes and operacyons, in studyeng of the holy scripture, and in all other thynges, in the whiche god is honoured. And in lyke maner (I assure you) as after he was founde by Mary and Joseph he hath not lefte them, but hath bzought them vnto the Cytie of Nazareth, where with them he doth abyde, so in lykewyse yf he be founde by vs, he wyll neuer leaue vs, but wyll gyde vs vnto Nazareth

zareth which is the true beatitude, where is the fayre floure, procedynge from the roote of Jeſſe, whiche is the redemer of the worlde. The which thyng graunt vs the father, and the ſonne, & the holy gooſt. Amen.

The epiſtle on the thyrde ſonday after twelfth day. The. xii. Chapiter to the Romaynes.

Thargument.

☞ Paule doth here exhorte vs with oure gyftes to ſocoure our neyghbour euen as Chriſt dyd.

BRethrē, ſeyng that we haue dyuers giftes accor ding to the grace that is gyuen vnto vs, yf any man haue the gyfte of prophecie, let hym haue it that it be agreynge vnto the faythe. Let hym that hath an offyce, wayte on his offyce. Let hym that teacheth, take hede to his doctrine. Let hym that exhorteth, gyue attendaunce to his exhortacion.

If any gyue, let hym do it with ſynglenes. Let hym that ruleth, do it with diligence. If any man ſhew mercy, let him do it with cherfulnes. Let loue be without diſſimulacion. Hate that whiche is euyl and cleaue vnto that whiche is good. Be kynde one to an other with brotherly loue. In gyuyng honour go one before an other. Be not ſlouthful in the buſynes which ye haue in hande. Be feruent in the ſpirite. Applye youre ſelues to the tyme. Reioyce in hope. Be pacient in tribulacion. Contynue in prayer Diſtribute vnto the neceſſyte of ſayntes: be ready to harboure. Bleſſe them whiche perſecute you. Bleſſe (I ſaye) and curſe not. Be mery with thē that

are mery. wepe also with thē that wepe. Be of lyke affection one towardes an other. Be not hygh myn ded, but make youre selues equall to them of the lower sorte.

The Apostle sayncte Paule welbiloued audience in thys epistle wyllyng to enduce and bryng vs vnto brotherly affection and loue (wythoute whyche doubtles canne not be accomplyshed ne fulfylled the lawe of the Gospell) doth shewe vnto vs the greate diuersitie of the members of mans body, notwythstandynge that the vnion and concorde is so greate betwē the members of the same, that all that the one doth, is done and ordeyned to the profyte weale and vtilitie of the other, by whych thynges (my frendes) is vnderstāded (as it is sayde in an other place) that we be al members of the body, whereof Jesus Chryst is the heade. Suerly in folowynge the doctrine of sayncte Paule it behoueth vs charitably to supporte & beare the necessitie the one of thother. He byddeth vs to spende and distribute vnto the necessitie of the sayntes. But what sayntes doth sayncte Paule here meaneth saintes that be alredy departed? No truly for they haue no nede of our relyefe or helpe. Ye shal therfore vnderstād that as many as beleue in Chryst vnfaynedly and truly declaryng theyr fayth wythe workes of charitie accordingly, whether they be men or women, laye men or of the clergy be sayntes, that is to saye, holy, though the byshop of Rome wyll not canonise them, yea though he curse them with boke, bell, and caudle. To these sayntes therfore, that is to saye, to our pore & nedy christen brethren and systers

who be sayntes

let vs offer. And though that the gyftes of grace par
ticulerly diſtributed vnto euery one, be muche diffe-
rent and diuers, euen as the operations of the mem-
bres of ỹ humane body, yet neuertheleſſe this thinge
ought not to withdrawe vs from doinge good, plea-
ſure, and profyte the one vnto the other. And vnto
thys ys ordeyned the wordes of the Apoſtle when he
ſayth. We be members the one of the other hauinge
dyuers gyftes of grace, accordyng as it hath pleaſed
God to diſtribute and beſtowe them vnto vs. As yf
he ſhulde ſaye, my brethren thynke not that the gyf-
tes of grace whych be in you do happen vnto you by
your owne deſeruinges and merites, but only by the
grace of god, by the largnes and infinite goodnes of
Jeſus Chriſt, whyche, euen as a pryncе after he hath
ouercome his ennemyes and wonne the batayle, gy-
ueth greate gyftes vnto them which be agreable vn
to hym: So lykewiſe oure lorde Jeſus Chriſte, after
he hath obteyned victory of the deuell of hell frome
whoſe bondage he hath brought vs all by his frute-
ful oblation, death, and paſſion, when the houre was
come for to retourne vnto the ryghte hande of God
hys father, he dealte abrode diuerſe gyftes, as wyt-
neſſeth the Pſalmiſte ſpeakynge of hym, whan he
Pſ. lxvij ſaith, that he what tyme he mounted vp on hygh, led
as priſoner or captiue with hym euen very thraldom
or captiuitie and gaue dyuerſe gyftes vnto men. Yf
it be ſo then (my welbiloued frendes) that all theſe
goodes be gyuen vs from the ſouerayne God the e-
ternal father of heuen by Jeſu Chriſte, let vs know-
ledge that they be not gyuen vnto vs for to abuſe
them folyſhlye, but for to vſe and ſpende them to the

behoue and profite of oure christen brothren and sy-
stren, whome yf we perceyue that they be ignorannte
in the holy scripture whych shulde teache them what
to do, and agayne that the knowledge of the same is
giuen vnto vs we ought not to despise the ignorañ-
tes, nor because of that our knowlege to presume of
oure selues, but rather charitably and louyngely to
instructe and teache them. And also if we se any one
that hath nede of our helpe, we ought vndoubtedly
(wythout any hope of temporal reward) ryght wyl-
lyngly to helpe and assyste them. And furthermore if
any be committed vnto oure ouersight and charge,
we ought diligently to correcte and nourtour them,
to thende that leuynge the euyll, they maye take and
folow the good. And not only thys is to be done my
frendes, but yet more, in vs the charge oughte to be
so greate, that we ought not alonly to do wel, or saye
wel, or wyl wel vnto our frendes, but also euen vnto
our enemyes. And wherfore? For such is the exemple
of our captaine and Sauiour Jesu Christ, of whom
though that we were ennemyes, neuertheles for our
only good and greate profite, he hath had suche loue
towardes vs, that by his death, he hath bought and
redemed vs all agayne. Let vs then blesse them that
persecute vs. Let vs blesse (sayeth Paule) and curse
not. And here my frendes ye shal diligently marke,
that to do good for euell, and to speake well by them
that mortally hate & persecute vs, is not a counseyle
as some sophisters & popyshe doctours haue taught
heretofore, but it is a precept and commaundemente
as it playnly and manifestly appereth by Christes
wordes in Mathewe the.v. chapter where we be ex-

To loue our ene myes is a com- maũde ment.

pꝛeſly cõmaunded to loue, not onely our louers and frendes, but alſo euen our enemyes. For the very hethen people (he ſayth) loue theyꝛ frendes. We therfoꝛe muſt be pꝛfyte euen as oure father in heuen is pꝛfyte. Wherfoꝛe after the exemple of oure heuenly father, let vs kepe alwayes charyte, whiche we may do by his helpe, grace and aſſiſtence. Whiche thynge the father of heuen graunt vs nowe and euer.

Qui viuit et regnat in infinita ſecula. Amen.

The goſpel on the thyrde ſonday after twelfth day. The ſeconde Chapter of Iohn.

Thargument.

☞ Chꝛiſt here tourneth water in to wyne to thintent to allure the people vnto his doctryne.

THere was a maryage in Cana, a citie of Galile, and the mother of Ieſus was there, And Ieſus was called, and his diſciples, vnto the mariage. And when the wyne faylled, the mother of Ieſus ſayeth vnto hym: they haue no wyne. Ieſus ſayeth vnto her. Woman, what haue I to do with the, myne houre is not yet come. His mother ſayeth vnto the miniſters. what ſoeuer he ſayeth vnto you, do it. And there were ſtandynge there. vj. water pottes of ſtone after the maner of the purifienge of the Iues, cõtaynyng two or thre firkyns a pece. Ieſus ſayeth vnto them, fyll the water pottes with water. And they fylled them vp to the brym. And he ſayeth vnto them: draw out nowe and beare vnto the gouernour of the feaſt, and they bare it. When the ruler of the feaſt had taſted the water that was turned vnto wyne, and knewe not whence it was (but the miniſters

niſters whiche drewe the water knewe) He calleth the brydgrome, and ſayeth vnto hym. Euery man at the begynnynge dothe ſet forthe good wyne, and when men be dronke, thē that whiche is worſe. But thou haſt kepte the good wyne vntyll nowe. This begynnyng of myracles dyd Ieſus in Cana of Galile, and ſhewed his glorye, and his diſciples beleued on hym.

THe euangeliſt of god ſaynt John in the ſeconde chapter of his goſpell, which this day is red in the chyrche (good chryſten people) hath begon to reherſe vnto vs the excellent worke and myracles of our ſauiour and redemer Ieſu Chryſt, ſayenge, that thre dayes after the Sabboth a mariage was made in Cana of Galile, where was preſent Ieſus, Mary, and the diſciples. And at ỹ ſame our ſauiour Ieſus Chriſt for to begyn to manifeſt his glorye, dyd turne water into wyne. In which playnly it appereth, that he hath greatly honoured ỹ eſtate of mariage. And not without cauſe (my frendes) for mariage is a lawfull poke or coniunction of man and woman, ordeyned indiſſolubly of God, for the procreacyon and engendryng of yſſue, and for the auoydynge of vnclenneſſe, horedome and fornicacyon. In that it is called a lawfull poke or couplyng, is all crafte and fraude banyſſhed, whiche ofte tymes do chaunce on the behalfe of the perſones that be contracted, which onles they come lawfully togyther, no doubte they heape vp vnto them ſelues the iuſt yre and vengeaunce of God, and alſo reproche and ſklaunders, and many other euyls in the worlde. And ſuch perſones at this

Lawfull contractes.

day by theyr vnlawfull contractynge do make matrimony (which otherwyſe is an holy ſtate) ful of inconuenyences, troubles, debates, diſcordes & wretchednes. But to thintente ye ſhulde not doubte, as certayne heretikes haue doubted, that matrimony is a ſtate which hyghly pleaſethe god, ye ought to caſt your eyen to the fyrſt inuctour and authour of wedlocke, for it was euen God hymſelf which as ye ſhalſe in the begynnynge of the Byble dyd ordeyne and inſtitute matrimonye, after he ſawe that it was no good for man that he ſhuld lyue alone. Wherfore he ſayd: let vs make to him an helpe which may be preſent wyth hym. And after he had made womā of the mans rybbe, forthwyth he coupled her to Adam, and ſayd: For this cauſe ſhall man leaue father & mother and ſhalbe ioyned wyth his wyfe. And vndoubtedly the ſtate of matrimony is not a lytell confyrmed by the goſpell of this day in that ẏ our ſauyoure Chriſt vouchſaued, not onely to be preſent at the mariage, but alſo ẅ a bountiful myracle renowmed & honoured ẏ ſame. But of the hygh cōmendacyon of matrimony ſcripture is full. And not only the ſcripture of god do cōmende it, but al lawes, al policies & cōmen weal, yea ẏ neuer knew nor herd of Chriſt do auaūce it. Wherfore (my beloued in Chriſt) let vs not deſpiſe this right holy ſtate, which god himſelf dyd inſtitute in paradyſe, & our ſauiour Chriſt dyd herewith ſo high a myracle ſet forth & cōmende vnto vs. But let vs louyngly imbrace it, in caſe we be at libertie, and haue not vowed ẏ contrary, & in caſe we can not attayne to the moſt excellent gyfte of cōtinencie or chaſtite. Thē I ſay, let vs not proudly deſpiſe this honeſt remedye, but gladly imbrace it for ẏ cauſes aboue remēbred.

Matrimonie is a godly ſtate.

Gen. ii.

Now

Nowe ye blessed virgin & mother Mary in ye she was touched wt the affecte of pytie, what tyme she sawe ye they lacked wyne for ye feast of ye mariage, & therupō became a suter vnto her son for ye poore brydegrome surely she leaueth vnto vs a notable exemple of charite. She also leaueth vs an exēple of fayth. For whē intreatyng for ye brydegrome it was roughly answered her. Womā what haue I to do wt the? myne hour is not yet come, she was not discouraged forthwith, but beynge ful assured & persuaded ye her son wolde not deny her her lawful & charitable peticiō, she sayd vnto ye ministers. What so euer he byd you do, ye do. Surely suche fayth & cōfidence ought we to haue in our prayers & peticions vnto god, in case we wyl obteyne ye thyng which we demaūde accordyng to this sayeng of thapostle. Oportet accedentē credere, ye is to say, he that cōmeth to god, must beleue. But in that ye Christ answered somwhat sharply to his mother, he wolde shew vs ye he is no regarder of persons, & also ye no prerogatiue of flesshe beareth any stroke wt him according to ye sayeng of ye prophet Jeremy. O lorde thyne eyes loke only vpon fayth & truth. Neuertheles in ye he yet fulfylled at last ye desyre of his mother & helped the necessyte of the brydegrome, he dyd it to persuade vs, ye he woll vndoutedly heare vs, albeit we be delayed for a tyme. Furthermore we be here taught (dere brethren) ye god can suffer a moderate & resonable vsyng of wyne in mariage & honest feast; but surfettyng & dronkennes he can not abyde. So also Paule coūsayleth Timothie, to vse a lytel wyne bycause of his ofte infirmities. Also Ecclesiasticus wytnesseth, that wyne is created of the almyghty for the

An exēple of charite.

An exemple of fayth

Iere. v.

Wyne ij. tim

Eccl. xxx.

the delectacyon of mankynde. Laſt of all ye ſhall in
miracles this goſpell note and marke wherfore myracles dyd
ſerue, ꝑ is to wyte, to confyrme & eſtablyſhe Chriſtes
doctrine, which thyng doutles at the fyrſt aduent of
Chriſt & diſcloſyng of his doctrine, was to the groſſe
people ryght neceſſary. And ſure it is that it pleaſed
god in tymes paſt to confirme the goſpel with many
myracles, and not only that, but alſo the lawe which
was gyuen to ꝑ Jues, which for as moche as it was
a newe doctrine, it neded myracles. But ſurely ꝑ goſ
pel which at this day is preached, is no newe worde,
but it is all one w̄ that goſpel which longe ago was
confirmed w̄ myracles by Chriſt & his apoſtles. And
therfore where as it is all ready confyrmed, it nedeth
not ſo greatly at this daye any outwarde confirma-
cyon. And agayne this confirmacyon was cheyfly
Mat. xii made by the death & ryſyng agayne of Chriſt. This
confirmacyon who ſo wyll not byleue, ſurely he can
An alle- not be drawen by no outwarde myracles to byleue
gory the worde. Now yf ye luſt to ſeke an allegory of this
hyſtorye (as heretofore many doctoures haue bene
wont to do, to thintent to induce the people ꝑ rather
to the contemplacyon of heuenly myſteries) truely
by this outwarde and tempoꝛall maryage maye be
full well preſented vnto vs the coniunction of Jeſu
Chryſt the true ſpouſe with the vniuerſall chyrche,
that is to ſaye, the companye of Chryſten men, that
euer haue bene, be or ſhalbe after that vpon good fri
day when it was waſſhed in the bloude of the bleſſed
Jeſus, the thyrde day after (whiche was the daye of
reſurrection) this ſpouſe was maryed vnto hym, by
true iuſtificacyon, as wytneſſeth ſaynt Paule vnto

the

the Romanes when he saieth, that Jesus Christ was offered for oure synnes, and is risen vp agayne for our iustification. The syxe water pottes whych were set oute accordynge to the purification of the Jues, maye signifie vnto vs that none is receyued vnto the feast of thys greate mariage, that is to say to the communion of sayntes, if fyrst he be not purged, and wherby? Surely by the water conteyned in the pottes of stone, that is by the mercy of our sauiour and redemer Jesus which is the true stone or rocke, from whence the water dyd sprynge oute in figure, in the deserte, as sayeth S. Paule. The stone was Christe. 1. Cor. x.
Then so it is (my brethren) that if in thys mercy you woll put your full truste and confidence, you shalbe purified, and by thys ye shalbe founde worthy to be admytted and receyued vnto thys banket, that is to saye, to be nombred among the feithful christen men. Wherfore if ye beyng in this cõpany perceyue that the wine, that is to saye, that the puer doctrine, or the feruentnes of charitie doth fayle, praye humbly (according to the exemple of the blessed virgine Mary) vnto Jesus without mistrusting, that it maie please hym, that the water, whyche is to saye, the corrupte & worldy doctrines, or the small charitie and also (to speake truly) that the vnderstandynge of holy scriptures, maye be tourned in to wyne of spirituall doctrine, imbraced with charitie, wythout mynglynge it wythe the water of oure owne worldly wyttes. And when this turnynge and chaunge shalbe made, euen as the ruler of the feast dyd greatly maruayle, so the worldly men whyche thynke but on erthly thynges, shal marueyle at your chaunge and conuersion, and

of the doctrine that ye shall folowe. And the true disciples of Christ, whych be all true christen men, shall yelde thankes and prayses vnto god, and shall haue greate truste in hym. To whome let vs all gyue all glory at all tymes without ceasynge. Amen.

The Epistle on the fourth sondaye after twelfth daye. The. xij. Chapter to the Romans.

Thargument.

☞Paule dothe here exhorte Christen people to good workes and to yelde good for euell.

BRethren, be not wyse in your owne oppinions. Recompence to no man euyl for euyl. Prouide afore hande thynges honest not only before God, but also in the syghte of all men. If it be possible, (as moche as is in you) lyue peaceably with al men. Dearely beloued, auenge not your selues, but rather gyue place to wrath. For it is wrytten: vengeaunce is myne, I wyl reward, sayth the Lorde, Therfore, if thyne enemy honger, fede hym, yf he thyrst, gyue hym dryncke. For in so doynge thou shalte heape cooles of fyre on his heade. Be not ouercome of euyll, but ouercome euyll with goodnes.

Deute. xxxi.

CEnsyder (my brethren) what diligence the Apostle of god sayncte Paule doth put for to trayne and enduce vs vnto brotherly loue & good workes, for in folowynge the doctrine that he gaue vs in the epistle of the last sondaye passed, he sayeth thys daye this that foloweth. Be ye not wise in your owne conceytes, and so forth. As if he shulde saye, for to entertayne brotherly loue and charitie the one towardes the other, it ys necessarye that the perfyte persons do

suppoꝛte

suppoꝛte & endure the imperfection of other, whiche thynge is not possyble to do, iudgynge oꝛ beynge in loue with our selues, & with our owne perfections. For whiche thynge (my bꝛethꝛen) take hede that ye esteme not your selues to be eyther greater oꝛ moꝛe perfyte then other be, as obseruaunt fryers, charterhouse monkes, & other religious persones (as they were called) were wonte to do of late dayes, & as the pꝛoude pharises dyd in Chꝛistes tyme, whiche kynde of people no doubte stode moche in theyꝛ owne conceytes & despised in comparison of them selues all other men. But let vs rather consider our great mayster & heade, Chꝛist, whiche (though he were God) yet was contented so moche to humble & submyt hym selfe as to become mā foꝛ our sakes, & not man only, but (as it is wꝛytten in the .xxi. psalme) the scoꝛnyng stocke of men, and the moost abiecte and miserable of all the people in the woꝛlde. Is not this my deare frendes an exemple of great lowlynes & humylyte? And yf peraduenture any person wyll say oꝛ do any euyll agaynst you, oꝛ be you open wꝛonge: yet foꝛ to mayntayne this botherly loue, reuenge not your selues of hym, in yeldyng euyl foꝛ euyl. Foꝛ Jesus chꝛist (whose lyfe ought to be vnto vs foꝛ a perfyte pꝛesident and exemple) wolde not be reuenged on vs, but rather foꝛ vs that were his enemyes, he vouchsaued and was well contented to suffer deathe, wherfoꝛe frendes ye oughte not only to take payne and endeuoure youre selues foꝛ to be good before God, whiche knoweth all thynges) but also before men: not foꝛ to gloꝛifie youre owne selues, but to the ende that they consyderynge youre lyfe, maye yelde the

Agaynst arrogancie.

A diſtinction be twene a publyke and priuate vẽgeaunce

glorye vnto God euerlaſtynge. But here(my deare beloued bretheren and ſyſters) a diſtinction or diuerſitie ought to be had betwene publike vengeaũce, that is to ſaye, puniſhment taken by an order of lawe (which to ſe executed vpon malefactours officers be appoynted)and betwene priuate vengeaunce whych we our ſelues without ỹ authoritie of the magiſtrat or ruler do priuately of oure owne heed exerciſe and take vpon ſuche as do vs any wronge. For ſurely this kynde of reuengynge is to Chriſten people vnlawfull and forbydden as well here in this place by the apoſtle ſaynt Paule, as els where thorowout all ſcrypture. But ye ſhall vnderſtande that the other kynde of vengeaunce which is taken vpon euyl doers and offenders by authorytie of the rulers and

vindicta publica

miniſters of the common welthe (whiche vengeaũce we cal Vindictam publicam)is not forbydde by god vnto Chryſten people: albeit the wycked ſecte of the

Anabaptiſte.

Anabaptiſtes do diſalowe it,as they do well nere all other ciuill ordinaunces. But folowe not you theyr vngodly doctrine(good chriſten people)though they ſeme neuer ſo holy in outwarde appearaunce, and though they feyne them ſelues to be the great fauorers & mayntenyers of Gods worde. For no doubte the cleare & open ſcriptures be not only in this matter,but alſo in all others directly agaynſt them. But as touchynge the punyſſhment of euyll doers to be executed by rulers, what texte can there be playner

Ro. xiii

then that of S. Paule, whoſe wordes be theſe? Let euery ſoule ſubmyt hym ſelfe to the hyghar powers, for there is no power but of God. The powers that be,are ordeyned of God. Who ſoeuer therfore reſy-

ſteth

steth power, resysteth the ordinaunce of God. And they that resyst, shall receyue to them selues dampnacyon. Lo (deare frendes) Paule expressely condempneth them that resyst rulers. What can be playner spoken? Wherfore this publique vengeaunce is not forbydden, but that priuate vengeaunce wherby euery man wyll be his owne iudge & reuenge hym selfe. This doubtles is forbydden. So that yf one gyue me a blowe on the eare, I maye not gyue hym an other, but I must suffre pacyently, & be more ready, to take an other blowe, then to paye hym agayne. But the common offycer or ruler ought in this case to se this iniury punysshed, for he ought not to beare a swerde for nought. And this is (no doubte) the true meanynge of this place. And for lacke of the ryght vnderstandynge herof, dyuerse worldely wyse men (as Porphirius and other) fell to raylynge vpon Christes Gospell, and to condempne the same, in that it semed to take away the common peace and tranquilitie of the people. But to retourne to our matter. Do not thynke (good brethren) that it suffyseth you to mayntayne peace and charite towardes the good folke, but ye ought (as moch as to you is possyble) to kepe the peace towardes euery body. That yf it happen that any do you wrong by wordes or otherwyse, you in folowyng the innocent lambe Jesus, aske not vengeaunce, but rather suffer and indure the iniury, consyderynge the worde of the hygh God eternall, whiche sayeth: Unto me appertayneth the vengeaunce, and I shall yelde it. And you ought not onely to kepe you from reuengyng of other, but that more is, yf your enemye haue hunger and thyrste, (sayeth

Math. v

Ro. xiii

Porphirius.

Deute. xxxij.

Ro.xii. saynt Paule) you ought to gyue hym meate & drynke And why? For doynge this (yf he be not more brutal then a beast) you shall heape coales of fyre vpon his heade: that is to wyte, with your benefites and kyndnesse, ye shall kyndle his herte & inflame hym to loue you agayne. And for to proue this true, I praye you what beast is so vnkynde, whiche loueth not hym that dothe hym good? Here is then my frendes the maner by whiche the soueraygne God wolde that we shulde entertayne loue & brotherly charitie. Thynke not then good people to ouercome euyl by euyll, but by goodnesse onely. For euen as colde with colde maketh greater colde, so euyll ioyned vnto euyll (from what parte so euer it doth come) engendreth a greater malyce and indignacion. Ouercome you therfore euyll by goodnesse, that you maye be lyke vnto oure Lorde Jesu Christe, whiche with the father and the blessed holy goost lyueth alwayes in glorye, redy for to gyue vs his grace and charite. Amen.

The Gospell on the fourth sonday after twelfth daye. The. viii. Chapter of Mathew.

Thargument.

☞ Of two notable myracles whiche oure sauyoure Christ dyd for the confyrmacion of his newe doctrine that it myght the better be beleued.

When Jesus was come downe from the mountrayne, moche people folowed hym. And beholde, there came a leper, and worshipped hym, sayenge: Mayster yf thou wylte, thou canste make me cleane. And Jesus put forth his hande and touched hym

hym, sayeng: I wyl, be thou cleane: and immediatly his leprye was clensed. And Iesus sayth vnto hym: se thou tell no man, but go and shewe thy selfe to the preest, and offer the gyfte that Moses cōmaunded to be offred for a wytnes vnto thē. And when Iesus was entred in to Capernaum, there came vnto hym a Centuriō, and besought hym, sayeng. Master my seruaunt lyeth at home sycke of the palsye, and is greuously payned. And Iesus sayeth: whē I come vnto hym, I wyll heale hym. The Centurion answered, and sayd: syr, I am not worthy, that thou shuldest come vnder my rofe, but speake the word only, and my seruaūt shalbe healed. For I also my self am a man subiecte to the auctorite of an other, and haue soudiers vnder me, and I say to this man, go, and he goeth: and to an other: come, & he cometh, and to my seruaunt: do this, and he doeth it. When Iesus hearde these wordes, he merueyled and sayd to then that folowed hym: Verely I say vnto you: I haue not founde so great fayth in Israel. I say vnto you: that many shall come frō the east and west, and shal rest with Abraham, Isaac, and Iacob in the kyngdome of heuen: but the chyldren of the Kyngdome shall be cast out in to vtter darkenes: There shall be wepyng and gnasshyng of tethe. And Iesus sayd vnto the Centurion: Go thy way, and as thou beleuest, so be it vnto the. And his seruaunt was healed in the selfe same houre.

The

THe Gospell of thys daye (good chrysten people) conteyneth two notable myracles, the one is of a lepre, thother of a certeyne captaine. And these two miracles be reken ed of sayncte Mathew kyst. Nowe ye shall vnderstande that the occasion of these myracles reported by the Euaungelyst Mathew ys thys: After that sayncte Mathewe in the seuen Chapters afore hath reken ed vp the pyth and sume of Chrystes doctrine, that is to wyt, how we ought to repente vs of our former lyfe, the kyngdome of God now being at hande, and the lyght of the gospel now sprynging forth. Also in what sorte we myghte lyue godly and blessedly in this worlde to thende we myght be truly blessed. Furthermore what is the true vse of the law whyche consysteth not so moche in outwarde dedes, as in ỹ puernes of harte. Also howe the neyghboure ought to be loued, with many other goodly and profitable lessons concernynge fastynge, prayer, gatherynge of heuenly treasure, bearynge the weakenes of thy brother, and concernynge the tryall of the true and false doctrine, and so forth: Ye nowe begynneth to declare, what miracles Chryst dyd, wherwith he cõfirmed & authorized hys doctrine. And not wythout cause verily. For Chrystes doctine semed to be clene contrary to all mans wisdome, and be straunge and wonderfull agaynst the vnderstandynge of the doctours and lerned men in the Iuishe lawe. Wherfore, for asmoche as the lernyng & doctrine of Chryst was such, it was necessary, that myracles shuld be by him wrought and done, to thintente hys doctrine, whiche was newe and straun ge to the eares of the people, myght the better be beleued, and ỹ the people myght be the

The sũme of Christes doctrin.

wherefore miracles do serue

be the sonet allured and trayned to receyue the same And thys (no doubte) is the very grounde and originall cause of all the miracles & wonders that Chryst dyd, and hercunto they only serue, to make hys doctrine whych was before vnknowne to the worlde, to be had in credite and to be beleued. Wherefore, thys cause and groũde of miracles wel and substantially weyed and considered good christen people, ye maye easely discerne and trye oute the true miracles from the false, such as were wrought by the mayd of Kent and other lyke by the procuremẽt of some of the clergy and of counterfeited holy and relegious persons, For it is right manifest and open, that no such miracles, as were fayned to haue bene done, dyd tende or pertcyne to the glory of god & to the confirmation & strengthyng of his true word, but only to the fylthye gaynes of those rauenous wolues and deuourers of Christes flocke. And agayne it is not to be doubted, but as theyr detestable fraude and mockynge of the people is now detected and made manifest thorough the circumspecte diligence of godly and wyse rulers in diuerse of theyr feyned myracles, so lykewyse all the reste of miracles whyche they haue preached and blowne abrode in the peoples eares, yf they were not done to ỹ vse before specified, that is to wyte to ỹ confirmation of the gospel were eyther illusions of ỹ deuell or els they were feyned by couetouse persons for gaynes sake wher as no suche thynges were done in dede. Now let vs approche to the hystorie. After that our sauiour and redemer Jesus Christ beyng on the mountayne, had perfectly taught and instructed hys apostels and folowers of all thynges requisite vnto

the christen perfection(as before is saide)and that he was descended from the sayde mountayne, theuangelyst of god sayut Mathewe sayeth that the multitude of the people folowed hym, some(as it is reasonable to beleue)by charitie and loue that they hadde vnto hym, the other for hys doctrine,or els for to recouer theyr helthe. For(as it is sayde)he taught not the people with hys wordes only, as dyd the scribes & Pharises,but hys doctrine was with grete power, of the which power,the fyrst signe as thys euaungelyst declareth was shewed in a lepre or lazare whiche incontinent after that Jesus was come down of the mountayne presented hym,and in worshippyng him sayde. Lorde if it be thy pleasure, thou mayste gyue me helth. Nowe thynke here(my frendes)what fayth and what confidence had thys lazare in Jesu Christ, of whome, he beleued and confessed, that the power and the wyll was egall, as wytnesseth the prophete, when he sayeth. He spake the worde,and all thynges were made,he cõmaunded,and al thinges were created. Certainly suche ought our fayth to be,if we wol be healed of oure spirituall lyppre, that is to saye, of our synnes whych be contagious and ful of infectiõ to our soules. And anone after ỹ Jesus had knowen the profounde humilitie,and also the confidence that the lazare had in hys mercy and power,in touchynge hym,he restored hym hys helth. But what representeth vnto vs thys touchynge here? Suerly my frendes it signifieth the incarnation of oure Lorde Jesu Christe, in whyche the diuinitie by greate humilitie is descended from the mountayne, and what mountayne? From the mountayne of hys hygh power,and

Ps.xxxiii

Allegori

hath

hath so muche humbled and auiled hymselfe, as to take oure nature euen the nature of a seruaunte, the which though that it were corrupted, & though that in it there was but lazary, neuertheless by reason of thys touchynge it hath recouered helthe, when that we haue bene iustified & pourged of oure fylthynes by thys incarnation. What is it then nedefull for to do? It is necessary, that for so greate a benefite we yelde vnto hym continuall laudes and thankes, and that when we fele vs diseased wyth spirituall lepzye (which is synne) accordinge to the exemple of this leper, we humble our selues, in knowledgynge our euels and put oure trust and confidence only in hym, sayenge wyth a true fayth. Lorde, if thou wylte, thou mayest clense vs. And thus moch haue we entreated of the first myracle or signe that Chryst here shewed. Mans nature

Nowe let vs go to the other miracle, that thys gospell speaketh of, in the whyche it is sayde, that a captayne, hauyng hys seruaūt sycke, toke such thought and care for hym, that he sente vnto oure lorde Jesu Chryste, reputynge and takynge hymselfe vnworthy for to presente hymselfe before hym. Of whome oure lorde knowynge the humilitie, and also the greatenesse of the fayth graunted hym the thynge that he asked. And here oure sauioure Chryste openly confessed to the people, that in al the countrey of Jurye, he had not founde so greate fayth as he founde in thys captayne. Then (my frendes) we oughte to folowe the humilitie and also the greate fayethe of thys sayde captayne, to thende that oure infirmytie of soule whyche ys a spirituall palsey or lepzye maye be healed, and that we maye be iudged fayethfull. The seconde miracle.

Gal.iij. And not that only, but alſo we ought to be mercyfull
Eph.vi. towardes our inferiours and ſubiectes, conſydering
Colo.iij (as ſayeth ſaynt Paule) that we and they haue one
Lorde, whiche is not an accepter or regarder of per-
ſones, but he yeldeth vnto euery one accordynge
vnto his workes, whether he be of free or
bonde condicion. To whome be prayſes
and thankes accordyngly. Amen.

The Epiſtle on the fyfth ſonday after twelfth day. The.xiii. Chapter to the Romaynes.

Thargumente.

☞ In this Epiſtle the Apoſtle ſheweth that in charite is compryſed the fulfyllynge of all the cõmaundementes of the ſeconde table.

BRethren owe nothynge to any man: but this, that ye loue one an other. For he that loueth another, hath fulfylled the lawe. For theſe cõmaundementes, Thou ſhalte not cõmyt aduoutrie: thou ſhalte not kyll: thou ſhalte not ſteale: thou ſhalte not beare falſe wytnes: thou ſhalte not luſt, and ſo forth, yf there be any other cõmaundement, be all cõprehended in this ſayeng. Loue thy neyghboure as thy ſelfe. Charitie hurteth not his neyghboure. Therfore is charitie the fulfyllynge of the lawe.

MY brethren and ſyſters in our ſauyour & Lorde Jeſu Chriſt, one myght meruayle peraduẽture for what reaſon and conſyderacyon the apoſtles and

Euan-

Euangelistes make so often mencion of charitie and of brotherly loue. But yf we wyll consyder wel, there ought no mā to meruayle on it. For they myght neyther speake nor teache any other thynge, but ꝑ which theyr mayster and Lorde had taught them, and that doubtles was this charitie & interchaungeable loue And though it so be, that euer among other thynges he inculked and taught them this lesson, yet cheyfly and principally a lytell before his passyon, he gaue them this doctrine, when he sayd vnto them: I gyue you a newe cōmaūdement, that ye loue one an other. For hereby men shal knowe that ye be my dysciples, yf ye kepe suche a charitie and loue. Wyl we my frēdes haue suche a mayster, and be knowen for his disciples? Let vs then be charitable, and kepe we faste this brotherly loue. For vnto this, saynt Paule doth exhorte, and ernestly entyseth vs, as this day ful wel appeareth when he sayeth: Owe nothynge vnto any persone, but frendshyp and loue, as though he shuld saye: Thynke not (my brethen) that it is of charitie, as it is of other thynges. When one hathe payde a debte, he is quyte therof, and no man is bounde for to repay it agayne. But in loue and charite the more a man payeth therof, so moche the more wolde it be payde. So charitie desyreth and requyreth to be continued without ende. And wherfore? For bycause ꝑ (as sayne Paule sayeth immediatly after) he that loueth his neyghbour, hath fulfylled & accomplysshed the lawe. The law cōmaundeth to be no aduouterer, & also, not to be a mansleer, not to take an other mānes goodes, not to beare false wytnes, not to desyre an other mannes goodes. Nowe, who so euer loueth

Ioh.xiij

Ro.xiij

his neyghbour, J praye you shal he not kepe al these thyngs? Shal he be a mansleer? shal he be an aduouterer? shall he be an horemonger? shall he be a theefe which loueth other as him self? It is not wout cause the(my frendes) ỹ it is so ofte rehearsed in ỹ Epistle of sayut Paule, that the ende & determinacion of the lawe is loue. For where loue is perfyte, we haue no nede of lawe. Without loue and charite the ryche is poore, and by loue the poore is ryche. Loue abydeth aduersitie, and is temperate in prosperitie. Loue ioyned with fayth, hath caused many thyngs to be done. They made acceptable to God almyghtye the offe-
Ge. iiij. rynges and oblacyons of Abel. They also preserued
Gen. vi. Noe from the great waters of the floude. They were
Ge xvij moreouer the causes, that Abraham was allowed &
dan. xiij iustified, and also Susan delyuered from the iudgement of the false iudges. Wyll you haue yet a more euidente wytnes of the excellencie and prerogatyue
i. Corin. of loue? Marke, what sayut Paule sayth. Yf J spake
xiii. with tonges of men and of angels in most excellent wyse, yet hauynge no loue and charitie in me, all my langages be vnprofytable, & J were euen as a soundynge brasse, or as a tynclyng cymbal. And yf J had the gyfte of prophecie, and that J knewe all the secretes and misteries of God, and yet had not loue & charitie in me, J had no thynge. And yf J had knowledge and vnderstandynge of all thynges, and also so great faythe, that J myght remoue mountaynes out of theyr places, without hauynge charitie, all is nothynge worth. Wherfore (good christen people) is it not reasonable and conuenyente for vs to kepe so great a treasure? And who so euer hath it not to get

it?

it. Yf we haue it then (my frendes) let vs kepe it wel & yf we haue it not, at the leſt way, let vs take payne and inforce our ſelues to get it, in louynge god with all our herte, and with all our ſoule and thought, and no doubte it is eaſye for hym to gyue it vnto vs. Who be bleſſed and glorifyed in ſecula ſeculorum. Amen.

The Goſpell on the fyfth ſondaye after twelfth daye. The. viij. Chapter to the Romans.

Thargument.

☞ Chriſt trieth his diſciples whether they haue ſure fayth or not, and he alſo ſtylleth the Sees.

IEſus entred in to a ſhyp, and his diſciples folowed hym. And beholde, there aroſe a great tempeſt in the See, in ſo moche that the ſhyp was couered with the waues, but he was a ſlepe. And his diſciples came to hym, and awoke hym, ſayeng Mayſter, ſaue vs, we peryſſhe. And he ſayeth vnto them: why are ye fearfull, O ye of lytel fayth? Then he aroſe, and rebuked the wyndes and the ſee, and there folowed a great calme. But the mē meruayled ſayeng, what maner man is this, that both wyndes and ſee obey hym?

WElbyloued audience, the doctrine of the Eccleſiaſtike, otherwyſe called Jeſus the ſonne of Syracke is, that he whiche commeth vnto the ſeruyce of God, oughte to be iuſte, and to prepare his ſoule for to ſuſteyne and abyde temptacyon.

For

Iob.vij. For (as sayeth Job) the lyfe of man vpon the earth is none other thynge, but a warfare, and temptacion wherin we be dyuersly tasted and assayed, whether we be in dede the persones, that we boast our selues to be, whiche thynge sayne Mathew this day declareth vnto vs in the Gospell, where as it is sayd, that when Jesus was entred in to the shyp, his disciples folowed hym. And then a great tempest arose on the see, in suche wyse, ỹ the waues couered the shyp. &c.

The occasion of thys Gospel. Assuredly (my frendes) the occasyon of this dayes gospel in sayne Mathew semeth to be this. Bycause Christ had nowe moche preached vnto his disciples of the kyngdome of heuen and of fayth, And further more had vttered dyuerse myracles for the confyrmaunce & establisshment of theyr byleue, he thought it nowe tyme to haue some proufe and experiment, howe valiauntly and myghtely they had prospered and gone forwarde in his doctrine, & so to trye theyr fayth. But (as cõmenly it happeneth) Christ fyndeth his scholers and disciples styll weake and false herted, for lo, albeit they had hym with them in the shyp yet they were afrayde of the stormes and waues.

☞ Wherfore (my deare brethren) what meruayle is it at this daye, though at the sodeyne hearynge of the Gospell, many men & women be a lytel whyle weake and harde of byleue? What sayde I, many? Naye I am afrayde, yf god at this day wolde sende in to his congregacyon and chyrche trouble and persecucyon that accordynge to the exemple of his disciples, none shuld be founde to stande, or at least way a very few sayne harted bodyes. It is good therfore to knowe by this Gospell, that yf God wolde suffer great tempestes

pestes in the see and the shyp to be couered with wa
ues,howe weake and faynte in byleue we shulde be
what staggering,what wordes,what gestures,what
fashions we shulde vse. As long surely as we be out
of the shyp and no tempest troubleth nor greueth vs
and whyle the shyp is not couered with surges and
waues,we thynke oure selues sure and in good con-
dicion,we make our selues byleue we can do al thin-
ges,yea and often tymes we boldely breake out in to
these wordes with Peter. Though all shulde stom- Math.
ble and be offended for thy cause O lorde; yet wolde xxvi.
I neuer stomble nor be offended. Suche Peters a mat.xii
great sorte a man maye se at this day,but agayne yf Lu.xxij
any crosse appeare,yf afflictyon,yf persecucion aryse
anone it is to be feared they wyll do euen as Peter
dyd. They wyll shrynke, they wyll wauer, they wyll
denye flat theyr mayster, they wyll runne from hym.
Wherfore they shall be rewarded accordynglye (yf
they play not agayne Peters parte & repent) whiche
leanynge to carnall opinions and persuasions,haue
buylded theyr house vpon the sande, and forthwith
at the blowynge of the wyndes, and rysynge of the
tempestes, it falleth and goeth to wrecke. And ther-
fore thys dayes gospell(good christian people)maye
very well be called a moste lyuely ymage & picture,
wherin is espyed, euen what the wel disposed & god-
ly persones,be able to do, whan Christe slepeth,that
is to wyte,whā they be not holpē of God. Wherfore
I pray you what is the ryght vse of this gospell(my
frendes) and what may this shyp sygnifie and repre
sent vnto vs,but the churche with the crosse of Jesu
Christ,and the great persecutions that he hath vou-

chesaued to suffer in hym and hys members. He entred into this shyp, whan by his goodnes infinite, he toke vpon hym our nature. And hys disciples and sayntes lykewyse entred, and yet dayly do entre into it wyth hym, whan through Gods ordinaunce, by ỹ name of Jesu Christ, they suffre so many troubles vexacions and greues and finally death, accordynge as he hymself he tolde them, that it oughte to suffice ỹ seruaunt, yf he be as hys mayster: & that yf he hymself hath bene persecuted, lykewyse men shulde persecute thē. Yf so be then (my welbyloued frendes) we be his disciples & folowers, it behoueth vs to folow him & entre wt hym in to the ship of anguyshes paynes & tribulatiōs. For (as sayeth saynt Paule) al they that wyll purely lyue in Jesu Christ, must suffer persecutiō and aduersitie: And assuredly not without cause. For lykewyse as a vessel made of fyne and wel tryed mettel, is estemed the richer, & men do kepe it ỹ more diligently, so shall it be of them that suffre and ēdure pacientlye persecutions & aduersities. And more ouer oure blessed sauiour sayeth, ỹ who so euer he be that wyll folowe hym, he must vtterly forsake and denye hymself, and beare hys crosse and folowe hym. But ye must vnderstande that it is sayd, that duryng the tempest, Jesus dyd slepe in the shyp, and hys disciples came vnto hym, and wakened hym, sayēg Lord saue vs, we perish. I praye you what aūswered them Jesus? Surely none other thing but thys ỹ folowe-th, what fear you O ye men of smal fayth? Nowe vnderstande you not (my brethren) that Jesus by thys answere rebuketh sore hys disciples, and for none other cause, but for their infidelitie or weake

Ioh. xv.

ii. Tim. iij.

Math. x.

fayth

fayth? Be not you than vnfaythfull, and chefly in ad uerſitie. For God our maſter and creatour is fayth= full. And no doubte (as ſayeth the hooly appoſtle Paule) he wyll not ſuffer, that by aduerſities, ye ſhal be tempted aboue your ſtrength, but euen in ỹ mydes of your temptation, he wyl make you a way out ſo as ye maye be able to bear it. And as the apoſtle Peter alſo in his epiſtle wytneſſeth. The Lord knoweth, how to delyuer the godly out of temptation. Be you then paciẽt good people. For pacience is neceſſary for you, to thende that fulfyllynge the wyl of god you maye obteyne the effecte of hys promyſſe. And thynke not (my frendes) whan yon be in trouble and aduerſitie, that God is departed and wythdrawen from you, for it is than ryght certayne, ỹ he is moſte nereſt. And therfore haue in hym your full hope and truſt, and by your prayers waken hym, ſayeng vnto hym: Awake lorde God, helpe vs and delyuer vs for the honour of thy moſt bleſſed name: and I promys you (dear frendes) yf you do thys, he wyll not fayle but ſurely delyuer you from all your euyls. And at that houre verely ſhalbe a great caulme and tranquilitie in the ſee and in your conſcien= ces, through Chriſt our Lorde and our vndoubted and ſure Sauiour kyng of kynges, and Lorde of all.

i.cor. x.

ii.pe.ij.

Vnto whom together wyth
the father and holy ſpirit
be rendred all prayſe
and glory world without ende.

Qui viuit et regnat in infinita ſeculorũ
ſecula trinus et vnus. Amen.

On the ſyxte ſondaye.

The Epiſtle on the ſyxte ſonday after twelfth daye. The thyde Chapiter to the Coloſſians.

Thargument.

Paule here dothe declare, what good worꝛkes do belonge to the inſtitucion oꝛ bꝛyngynge vp of a chꝛiſten man oꝛ chꝛiſten woman.

BRethren, as choſen of God, holy and byloued, put on tender mercy, kyndnes, humblenes of mynde, mekenes, longe ſufferyng, forbearyng one an other, and forgyuyng one an other. Yf any man haue a quarell agaynſt an other: as Chriſte forgaue you, euen ſo do ye. Aboue all theſe thynges put on charitie, whiche is the bonde of perfyteneſſe. And the peace of God rule in your hertes: to the whiche peace ye are called in one bodye. And ſe that ye be thankefull. Let the worde of Chryſte dwell in you plenteouſly with all wyſedome. Teache and exhort your owne ſelues, in Pſalmes, and hymnes, and ſpirituall ſonges, ſyngynge with grace in your hertes to the Lorde. And whatſoeuer ye do (in worde oꝛ dede) do all in the name of the Lorde Ieſu, gyuyng thankes to God the father by hym.

My welbyloued bꝛethꝛen and ſyſters in our ſauioure Ieſu Chꝛiſt, to thintente we maye the better come and attayne vnto the knowledge of the Epiſtle of this pꝛeſent ſondaye: we muſt vnderſtande that the reaſonable creature, I meane, mankynde be

ynge

ynge engendred and cõmyn vpon earth (bycause of the transgressyon of the fyrst Adam) reteyned an inclinacion, whiche inducеth & trayneth hym alwayes vnto foule synne, whiche inclinacion, albeit it be som what suppressed by holy sacrament of baptisme: yet it is not so perfytely represſed, but that there remayneth yet styll some roote, whiche desyreth alwayes to bryngе forth the tree of infidelitie, from whence procedeth all cuyll frutes, whiche be the synnes worthy of death. For whiche thynge (deare frendes) the man beynge in this mortall lyfe, ought diligently to take payne, and to employ his hole mynde and courage, holly to take awaye this euyll inclynacyon and the desyres of ỹ same. And this is it whiche saynt Paule cõmaundeth when he sayeth. Mortifie and kyll your erthly members, that is to say, fornicacyon, horedom vnclennes, flesshlynesse, naughtye desyres, and also couetousnesse, which is a spyce of ydolatry, do of also the olde man, that is to saye, this euyll inclinacion & redynes to do euyl, whiche you haue for the sygne of Adam. And clothe you a newe with the newe man, whiche waxeth not olde, but rather augmenteth and encreaseth euery day and is renued in the knowlege of god. The clothynges of the same be those, whiche Jesus Chryst hath worne, and hath shewed vs them, he beyng in this mortal lyfe, that is to vnderstande, mercy, mekenesse, humilitie, gentylnes, pacience, and charite. Then (my frendes) you must be clothed with these, and fyrst with mercy, to thende that ye be redy to gyue succoure vnto your nedy and impotent euen christen brother. And furthermore that ye be meke & tractable in cõmon conuersacion. And also that ye be

Colo. iii

The garmentes of the new mã.

gentyl in estemynge lytell of your selues. And more ouer that ye be gratious & fauourable in correcting them that fayle and go out of the ryght waye. And be not hasty and heady in correctyng, but rather sup porte and bear on another. And there as shalbe greued or offended, be ready to forgyue, at the exemple of Jesu Christ, which hath forgyuen vs our synnes. And amonges all thynges (my frendes) let vs mayn teyne and kepe charitie whiche harmeth no man, but rather in stede of euyll is redy to render benefytes and goodnesse. It is that whiche holdeth togyther the members of the body of Jesu Christe, that is to say, all the christen people ỹ one ioyned with thother neyther more nor lesse but euen as ỹ synewes do con corde & bynde the bones of the body. It is the thyng whiche in our hertes ought to surmount any pryde, hatred, and stryfe. We ought then wel to kepe it. For to thintent we myght haue the same, Jesus Christe after he had bought and redemed vs with the raunsome of his most precious bloude, he assembled vs all in one body, to thintent we shulde be all ioyned & knyt togyther, euen as ỹ members of one selfe body. Haue in your remembraunce then this great loue & clemency of him that hath redemed vs. And haue no rancoure nor hatred towardes your brother, whome God hath cõmaunded you in moost tender wyse to loue. Heare gladly the worde of god, to thintent, that beynge instructed by the same, ye maye haue knowlege of hym, by meanes of whiche knowlege, ye shall in likewyse warne and exhorte other, and also induce your selues to make humble prayers & orisons vnto the most mercyfull father of heuen God euerlastyng

Math. xxii.

not

not with mouth only, but especially w̄ the depenesse of the herte. And thē no fayle the peace of god shal be w̄ you in all wysedome. And so no doubte you shall do all in the name of our Lorde Jesu Christ. And finally you shalbe of the nombre of ye true chosen folk; & frendes of god, perpetually to reygne with hym in all ioy, pleasure, & felicitie, worlde w̄out ende. Amen.

The Gospell on the.vi.sondaye after twelfth daye. The.xiij.Chapter of Mathew.

Thargumente.

☞ Chryst doth here declare vnto vs the parable of the sower.

IEsus sayd vnto his disciples. The kyngdome of heuen is lykened vnto a mā, which sowed good seed in his felde. But whyle men slepte, his enemye came, and sowed tares among the wheat, and went his way. But whē the blade was sprong vp, and had brought forth frute, ther appered the tares also. So the seruaūtes of the housholde came, and sayd vnto hym: Syr diddest not thou sow good seed in thy felde? from whence thē hath it tares? He sayd vnto them: the enuyous man hath done this. The seruaūtes sayd vnto hym: wylte thou then that we go, and wede thē vp? But he sayd, nay, lest whyle ye gather vp the tares, ye plucke vp also the wheate with thē, let bothe growe togyther vntyll the harueſt: and in tyme of harueſt, I wyll saye to the repers: gather ye fyrst the tares, and bynde thē togyther in sheues to be brente: but gather the wheate into my barne.

Our

OUr Sauioure and redemer Jesus Chryst good chryſten audience(accordinge to the wrytynge of ſaynte Mathewe)by the parable of the ſower hathe ſufficiētly inſtructed vs that the doctrine of the goſpel whych is put in executiō, profiteth vs by dyuerſe wayes,of whych thynge the ennemy of mans nature that is to wyte the enuiouſe deuyl of hel, not contentynge hym w̄ ſo greate a multitude of people which be dāned bycauſe that they folow not thys doctrine, but myndinge that all the worlde ſhulde be as wretched as he,ſearcheth nothynge els, but howe and by what meanes, he maye let and ſtope the free paſſage of the word of god ,ſome tyme by temptacions,ſome tyme alſo by hereſies and by corruptynge of hartes, & lykewyſe by traditions of men. And for thys cauſe our ſauioure and redemer Jeſus Chryſte,knowynge well the malyce of the deuell, and not wyllynge that by hym we ſhulde be deceyued nor begyled,warneth vs by the parable that is this day recited in the goſpel of al theſe thinges,when he ſayeth,that the kingdom of heuen is like vnto the man that ſoweth good ſede in hys felde.But what is the kyngdome of heauen my frendes?Surely it cōteyneth all thoſe which hauinge confidence and ſtedfaſt fayth in the promiſe of Jeſu Chryſte while they be conuerſaunte in thys mortall lyfe, be ſo mortified by the ſpirite and grace of hym,that they haue no wyl but goddes only.Alſo thoſe be ꝑ fylde in the whych the greate ſower Jeſus Chryſt,as well by himſelfe as by hys miniſters,hath ſowed the diuine worde,whiche,if it be not depreſſed and ouerlayde wyth ſynne or euyll teachynge, ſhall profyte abundauntly. But wote you what?The deuell

The kigdome of heauen what it is

uell of hell our aduersary and mortall enemye, who is enuyous of our great welthe, whyle we be a slepe, and do not thynke of god, sowyth in vs the cuyl seed mouyng vs vnto synne, and for to take the straunge doctrine, whiche is of men, rather then that of God. What is there then (my frendes) consyderynge the cuyls and ỹ lyeng in wayte of our great aduersary? Truely we must returne vnto the great sower Jesu Christ, & to him only we must leaue the punyshment of ỹ cuyl vpon whom vengeaũce shalbe taken, when the houre of iudgement shall come, at whiche tyme assuredly the good shalbe seuered from the bad, euen as the good seed is deuyded & sorted from the cuyll, and the cuyl men shalbe condempned to endure paynes by fyre for euer, euen as the cuyll grayne is cast in to the flame. Abasshe you not then (my brethren) yf whyle ye be in this worlde, ye se the bad to be conuersaunt and mengled with the good. For as it is of the kynde of the grayne that vntyl it be threshed & clene purged and redy to be put into the garnet, the straw is with it styll. So hath it bene, is & shall be for euer of ỹ good & bad people. Take we therfore sure comforte & hope of helth, yf we kepe in vs ỹ good grayne And on the other parte also let vs feare, yf the cuyll seed (whiche is synne) doth ouercome vs, lest at last we be seperated from the good, and cast into the fyre of hell. But what shall delyuer vs from it? surely the worde, grace, and fayth of Jesu Christ. To whom be rendred all honoure prayse and imperie nowe and euer. Amen.

On ſeptuageſime ſondaye

The Epiſtle on Septuageſime ſondaye. The fyrſt Epiſtle to the Corinthians the. xiii. chapter.

Thargument.

☞All runne, but one taketh the rewarde, lyke to that in the Goſpell, many be called, but fewe choſen.

BRethren, perceyue ye not how that they which runne in a courſe, runne all, but one receyueth the rewarde? So runne, that ye may obteyne. Euery man that proueth mayſteries, abſteyneth from all thynges. And they do it to obteyne a crowne that ſhall peryſſhe: but we to obteyne an euerlaſtynge crowne. I therfore ſo runne, not as at an vncertayn thyng. So fyght I, not as one that beateth the ayre: but I tame my body, and brynge it in to ſubiection leeſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhulde be a caſt away. Brethren, I wolde not that ye ſhulde be ignoraunt, howe our fathers were all vnder the cloude, and all paſſed thorowe the ſee, and were all baptiſed vnder Moſes in the cloude and in the ſee: and dyd all eate of one ſpirituall meate, and dyd all drynke of one ſpirituall drynke. And they dranke of that ſpiritual rocke that folowed them, the rocke was Chryſt.

My brethren and ſyſters in Jeſu Chriſt, Moſes the teacher of the lawe in the ſeconde lawe gyuen by hym vnto the chyldren of Iſraell doth commaunde to walke right forth and not to bowe eyther to the ryght hande or to the lefte, whiche ought to be vnderſtande, not of the bodely way, but of the waye of the ſoule, by which it ought to go vnto god, whervnto for a man to attayne, it is conuenient for hym euermore to kepe the way, which is our Lorde Jeſus Chriſt and his doctrine. And ſyth it is ſo, that in two maners we leaue this way, the one by infidelitie, and the other by foolyſhe preſumpcion, of which maners the one is no leſſe daungerous then is the other: for this cauſe ſaynt Paule in the epiſtle of this day, wylyng vtterly to take away our foolyſhe preſumpcion of mankynde ſayeth in this wyſe ỹ foloweth. Knowe ye not, that they whiche runne for the game, whiche is but a bodely courſe eche one of them runneth, and yet but one hath the rewarde or pryce: as though he ſhulde ſay: Good chriſten people your bodely lyfe is nothynge els but a courſe made in the waye of Jeſu Chriſt, in the whiche courſe, he that ſhall quyte hym ſelfe well, ſhall attayne to haue pryce of the eternall and euerlaſtyng bleſſe. Thynke not then that for to attayne vnto this pryce, it be ſufficient for a mā that he haue bene chriſtened or ſacramentally to haue receyued the body of Jeſu Chriſt. For as it is ſayde in an other place, notwithſtandynge that all the chyldren of Iſraell withoute exceptynge any had paſſed the redde See, whiche was a fygure of the baptiſme, and alſo eaten Manna, the whiche repreſenteth the body of oure Lorde Jeſu Chryſt.

Deut. xvii. Ioſue. i.

Exodi. xiiii.

Exodi. xiiii.

neuertheleſſe of ſo great a multitude ther were very few that entred in to the lande of beheſt whyche was promyſed them. For certainely this hiſtory was figured of that which ſhalbe done to the chriſten people, whome not withſtandynge that theyr baptiſme be done outwardly, yf the workes of the chriſten faythe do not folow, there ſhalbe fewe ſaued. Yf it be ſo thā my frendes, that we be all in the courſe, it behouethe vs to behaue our ſelues ſo wel, that we maye pleaſe hym, that gyueth the price and rewarde whych is Jeſus Chriſt, wythout whom be ye ryght well aſſured it is not poſſible to haue ỹ price of euerlaſting bleſſe. But for aſmuch as many thynges be impedimentes and lettes to the attaynyng of the ſame, we muſt folowe hym that exercyſethe hymſelfe in bodely courſe, whyche abſteynethe from all thinges that ſhulde let hym to runne. Yf it be ſo therfore for to haue a temporall rewarde, men leue all thynges that myght be lettynge to the attaynyng therof, than by farre greater reaſon (my frēdes) to haue ỹ euerlaſtyng reward, which is the glory of God, & the true bleſſe, we ought to leue all thinges that myght let vs to gette it. And yf ye wyl know, what theſe lettes be, I ſay vnto you that it is our ſenſuall luſt and wyll. Wherfore let vs erneſtly folowe the exemple of thys holy man ſaynt Paule, and let vs caſt from vs and vtterly renounce our ſelfewyll and carnal luſtes, and ſurely we ſhall haue the greate price, whych is the euerlaſtyng ioye and myrth in heuen wyth god immortall to whome be all prayſe.

Amen.

The

The Goſpel on Septuageſime ſondaye .The .xx. Chapter of ſaynt Mathue.

Thargument.

☞In thys Goſpel [illegible] a parable Chriſt ſheweth that many be called and few [illegible] choſen.

Ieſus ſayde vnto his diſciples. The kyngdome of heauen is lyke vnto a man that is an housholder which went out early in the mornyng to hyer labourers in to his vyneyarde. And when the agrement was made wyth the labourers for a penye a daye, he ſent them into his vyneyarde. And he went out about the thyrd hour, and ſaw other ſtādyng ydell in the market place, and ſayd vnto them: go ye alſo in to the vyneyarde: and whatſoeuer is right, I wyl geue you. And they went their waye. Agayn, he wēt out about the ſyxt and nynthe hour, and dyd lykewiſe. And about the eleuēth hour he went out, and found other ſtandyng ydell and ſayde vnto them: Why ſtande ye here all daye ydell? they ſayde vnto him, bycauſe no man hath hyred vs. He ſayth vnto thē: go ye alſo in to the vyneyard: and whatſoeuer is right that ſhal ye receyue. So when euē was come the Lord of the vyneyarde ſayeth vnto his ſtewerd: call the labourers, and geue them their hyer, begynnynge at the laſt vntyl the fyrſt. And whā they dyd come that came about the eleuēth hour, they receyued euery man a peny. But whan the fyrſt cam alſo they ſuppoſed that they ſhuld haue receyued more and they lykewyſe receyued euery man a penye.

And whan they had receyued it, they murmured a-
gaynſt the good man of the houſe, ſayēg: Theſe laſt
haue wrought but on hour, and thou haſt mad[illegible] the
equall vnto vs, But he aunſwered vnt[illegible] one of them
and ſayde: frende, I do the [illegible] wrong: dydeſt thou
not agre wyth me f[illegible] a peny? Take that thyne is and
go thy wa[illegible] I wyll geue vnto this laſte, euen as vn-
to [illegible]. Is it not lawful for me to do as me lyſteth
with myne own goodes? Is thyne eye euyl, becauſe
I am good? So the laſt ſhall be fyrſte, and the fyrſte
ſhalbe laſte. For many be called, and fewe choſen.

EUen as he (good people) whiche cōſidereth only the goodnes and mercy of God, by that conſideratiō myght fall foliſhly to preſume of the ſame: and ſo become ſlacke and negligent in doyng hys office and duety both to god and man, in lykewyſe alſo he that regardeth the iuſtice of God, yf he thinke not on hys mercy, ſhall diſpayre of hys ſaluation and ſoule helth. And for that cauſe ẏ moſt ſwete worde of god is ſo tēpered, that it cōteineth mercy and alſo iuſtice whyche thyng is manifeſtly to be, ſene and eſpied in the ende of the Goſpel of thys daye, where it is ſayd that they whyche be called laſt, ſhalbe the fyrſt by ẏ mercy of god, and the firſt ſhalbe the laſt by ẏ iuſtice of hym. For albeit many be called yet there be fewe choſē & where vnto choſen? Surely to receyue ẏ rewarde of bleſſe, whiche is ſignified by ẏ peny for the dayes worke, & therfore we muſt labour in ẏ vinyard whiche is the law of grace, in ſetting hooly our truſt and confidence in the goodnes of god, and lykewyſe

hauynge

haupnge a feruent loue and charitie towardes God, & also towardes oure neyghbours. But what repre-senteth vnto vs that whiche is sayde in the Gospell, that the good man of the house vnto whome belonged the vyneyarde, sent workemen into the same, in the mornynge, in the myddes of the daye, and lyke-wyse in the ende? surely nothynge els, but that the goodnes of God, whiche is the great housholder the father of housholde and gouernoure of all thynges, is so great, so plentyful and so abundaunt that it re-fuseth none at all, what soeuer he be, so that duryng this lyfe, he wyl by due penaunce conuerte hym selfe vnto it. And vnto that conuersyon the same good-nes of oure sauyoure induceth and prouoketh men, not onely by promyse, but by his owne and pure elec tion. Take we then cõforte (my frendes) in this most bountifull goodnes of God, which at euery houre is redy to gyue vs his grace, and let vs put no trust in our owne workes and dedes. For vndoubtedly of ỹ ohely goodnesse and grace of God shall be prouided our saluacion without any deseruynge of so greate tyches or rewardes on our behalfe. This notwith-standyng, yf we be in youth called to laboure in this vyneyarde, that is to say to serue God: let vs endure the heate of the daye in ouercomynge the naughtye desyres & fleshly lustes whiche induce vs to do euyl. And let vs not be of the nombre of them that haue bene called onely, and haue not bene chosen. Let vs then contynually walke in good workes to the in-tente that when nyghte shall come, that is to saye, the daye of iudgement of God, and perticulerlye the death of eche one of vs, the rewarde of the happy ne

whiche

whiche is eternall blesse, maye mercyfully be gyuen vnto vs. The whiche graunt vs the father, the son, and the holy goost. Amen.

The Epistle on septuagesime sonday. The seconde to the Corinthians the. xi. Chapiter

Thargument.

S Paule in this Epistle sheweth vs wherin a christen man & namely a preacher ought to glory.

BRethren ye suffer fooles gladly, seyng ye your selues are wyse. For ye suffer yf a man brynge you into bondage, yf a man deuoure, yf a man take yf a man exalte him selfe, yf a mā smyte you on the face. I speake as concernynge rebuke, as though we had bene weake (in this behalfe) Howe be it, wherin soeuer any mā dare be bolde (I speake folyshly) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites, euē so am I. They are the seed of Abraham, euen so am I. They are ministers of Christ (I speke as a fole) I am more, in labours more abūdant, in strypes aboue measure: In preson more plenteously, in death ofte. Of the Iues fyue tymes receyued I euery tyme fourtye strypes saue one. Thryse was I beatē with roddes, I was once stoned I suffered thryse shypwracke. Nyght and day haue I bene in the deepe see, in iourneyeng oftē, in peryls of waters, in peryls of robbers, in ieoperdyes of myne owne nacyon, in ieoperdyes amonge the Hethen

then, in perels in the citie, in perels in wyldernes, in perels in the see, in perels amonge false bretheren, in labour and trauayl, in watchyng often, in honger in thyrst: in fastinge often: in colde and in nakednes: beside the thynges whyche outwardly happē vnto me. I am combred dayly, and do care for all congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I muste nedes boast I wyll boaste of thynges that concerne myne infirmities. The God and father of our Lorde Iesus Christe, whyche is blessed for euermore, knoweth that I lye not.

Welbyloued brethren and systers in Iesu Christ in the epistle of this daye the chosē vessel sayne Paule rebuketh gently the Corinthians, because in hys absence they suffered certayne false teachers & deceyuers, whyche in theyr lernynge were all carnall and fulfylled wyth myssknowledge and erronyous doctrine (as many be at thys daye) whyche persons also dyd auaunce, preach, and glorify themselues rather thā God, and chiefly they boasted, bycause they had trayned the Corinthians in to the thraldome & bondage of the olde lawe, and that they had authoritie and power ouer them euē after theyr owne pleasure and lust. Now of these wyly marchauntes and false prophetes, sayne Paule gyueth knowledge to ỹ Corinthians and by them vnto all good and true beleuers, admonishynge vs fyrst hat we must not glorifye oure selues accordyng to the flesshe as hauyng regarde to our owne person, but yf necessitie cōstray Howe a man

ought to boaſt

neth vs to glorie of our ſelues, for the edificacyon & profyte of other, as ſaynt Paule was here conſtrayned bycauſe his doctrine was deſpiſed and falſe doctrine admytted: we muſt yet ſo temper the prayſyng of our ſelues, as it may openly appeare to the hearers, that we do it only of neceſſytie to thintent gods glorie and his goſpell ſhulde not be ſclaundered by our ſilence, as we haue here a ryght goodly exemple & preſident of this bleſſed apoſtle. You ſuffer (ſayeth ſaynt Paul) that theſe hypocrites and deceyuers do deuoure and eate vp your ſubſtaunce, that they gather & drawe to them your goodes, that they be lyfte vp and ware proude vpon you, that they haue rule, and theyr cõmaundementes ouer you, ſo that ye ſuffer them to ſtryke you euen in maner on the face.

And ſurely ye may byleue me yf ye lyſt, that this turneth not to your wyſdome and honour, but redoundeth to your great diſhonour & foule ſhame. Truely ſayeth Saynt Paule, yf it were lefull for vs that be Chriſtes diſciples and ſeruauntes to glorifie our ſelues, and carnally to vaunt in ſuche maner (as theſe falſe iuggelers & hypocrites do) thynke not my brethren, ỹ I am weaker in any thynge then they or ỹ I am theyr inferiours in any poynt. Yea yf ther be any one amonges them that dare prayſe and glorify him ſelfe for his lygnage or byrth, for his offyce or miniſtracion receyued at Gods hande, for diligence, for erneſt fidelitie, for patience, or finally for ſtyffe perſeueraunce in the goſpell, ſurely I myght better do it then they. This that I ſay maye perchaunce ſeme vnto you a lacke of wyſdome, & an humayne thynge thus to boaſt as it were of my ſelfe, and to preferre

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my selfe before other, but wryte you well that I do this to aduertyse you, & for to cause you to discerne the doctrine of Christ from antichristes doctrine. They boast that they be Hebrues. I also am an Hebrue as well as they. They be, they say, the chyldren of Israel, and I also. They be of the seed of Abrahā & I also. I haue endured for ỹ name of Jesu Christ more payne & affliction then they. Moreouer I haue a diligent regarde and dayly care for the chyrches of all true lyuers, to the ende that I maye drawe and wynne them to my Lorde Jesu Christ. Yea ye shall vnderstande (sayeth this good bisshop saynt Paule) yf I wolde glorifie my selfe, certes I wolde glorifie me in my weakenesse and infirmitie. The father of heuen is my witnes and knoweth that I say trouthe. When I was in Damas preachynge the name, the faythe, and the resurrection of Jesu Christ after my conuersion: the prouost of the people of kynge Aretas serched and inquired aboute the cytie for to atta che me, to beate me, & to put me to death, but as god wolde I was let downe from a wyndowe in a basket ouer the walles of the sayd cytie, and by this meanes I escaped his cruel handes. Furthermore yf I wold glorifie me (but it is not expedient nor lawful to glorifie our selues accordyng to the flesshe, but an other waye accordynge to the spirite, in gyuynge all glory vnto God and not vnto creatures) I myghte come to the visions and reuelacyons whiche it hath pleased the good Lorde to shewe vnto me. I knowe surely (sayeth Saynt Paule, wrytynge to the Corinthians) that aboue fourtene yeres passed, I was

Marke here wherin S. Paule dothe boast & cōpare herwith the B. of Romes lyfe. ij. co. xii

rauyſſhed vnto the thyrde heuē. Moreouer I know and may truely beare wytnes, that I was rauyſhed in ſpirite vnto paradiſe, and that I herde wordes of ſecretneſſe the whiche no man can expreſſe, in ſuche maner as I haue herde them. May not I well glorifie my ſelfe in theſe thinges? I wolde ye ſhulde wel vnderſtande, that in hauynge regarde to my ſelfe, I wyl not glorifie me nor boſte of my ſelfe but in myne infirmites, miſeries and tribulacions, as hauynge gloriacion accordynge to the ſpirite in thus moche, that is to ſaye, that in ſufferynge tribulacion we folowe Jeſu Chriſt, and be made partakers of his afflictions, and of his paſſions, neuertheles yf I wolde glorifie my ſelfe in theſe thynges, I can not be rebuked of foly, for I ſhulde ſaye but trouth, but I wyll refrayne it to the ende that none of you maye haue occaſyon to eſteme of me more then he ſeeth in me, or that he heareth of me, to the intente that he haue not more regarde vnto me then vnto God, and that he gyue not vnto me that am a man mortall and a creature of God the glorie whiche pertayneth onely vnto god. Moreouer leſt the excellency of the reuelacions that hath bene ſhewed vnto me, myght gyue me occaſion to exalte and auaunce my ſelfe: there hath ben gyuen me a pricker, a ſcourger, a perſecutoure of my fleſſhe, the euyl angel Sathan ỹ deuyll of hel, which hath rayſed innumerable tormentes and greiffes agaynſt my fleſſhe. Therfore I haue prayed thre tymes vnto oure Lorde that this vnquiet vexer, this ſcourger might departe from me, but our lorde hath for anſwere tolde me. My grace is ſufficient for the to ouercome thy perſecutour, but as of thyſelfe thou

The glorie of a true biſſhop.

ii.co.xij

ſtimulus carnis.

ii.co.xii

Virtus in infirmitate

couldeſt

couldeſt not endure theſe perſecutions, for as moche as my power is made perfyte & manifeſted thrꝛough weaknes and tribulacion. Underſtand (my frendes) whatour Lorde ſayeth, his power (ſayeth he) is accompliſſhed in our infirmitie in that that by meanes of this his grace, power, and guydyng we ouercome our perſecutour the deuyll of hell, whom aſſuredlye as we do well knowe we coulde not ouercome of our ſelues. Wherfore (ſayeth ſaynt Paule for cõcluſion) I wolde gladly glorifie my ſelfe in myne infirmities to the intente that the power of Jeſu Chriſte myght haue abydyng in me. This is the frute of the epiſtle of this day. Let vs take payne then (my deare frendes) to do as the ſpirite of God ſpeakynge in Saynt Paule teacheth vs, that is to wyte, to boaſt our ſelues onely in God and in his power and helpe in all our aduerſities and tribulacions. To whom be glorie onely and prayſe. Amen.

mitate perficitur.

ij.co.xii

The Goſpell on the ſonday of ſexageſime. The viii. Chapter of Luke.

Thargumente.

☞ The parable of the ſower with the declaracion therof.

WHē moche peple were gathered togyther, and were come to hym out of all cities, he ſpake by a ſimilitude. The ſower went oute to ſowe his ſeed, and as he ſowed, ſome fell by the waye ſyde, and it was troden downe, and the foules of the ayre deuoured it vp. And ſome fel on ſtones, and aſſone

as it was ſpronge vp, it wydered awaye, bycauſe it lacked moyſtnes. And ſome fell amonge thornes, and the thornes ſpronge vp with it, and choked it. And ſome fell on good grounde, and ſprange vp, and bare frute, an hundred folde. And as he ſayde theſe thynges, he cryed. He that hath eares to heare let hym heare. And his diſciples aſked hym ſayeng, what maner ſimilitude is this? and he ſayde, vnto you is it gyuen to knowe the ſecretes of the kyngdome of god, but to other by parables, that when they ſe, they ſhulde not ſe, and whē they heare, they ſhulde not vnderſtāde. The parable is this. The ſeed is the worde of god. Thoſe that are beſyde the way are they that heare, then cometh the deuyll, and taketh away the worde out of theyr hertes, leeſt they ſhulde byleue and be ſaued. They on the ſtones are they which whē they heare, receyue the worde with ioy, and theſe haue no rootes, which for a whyle byleue, and in tyme of temptacion go away. And that which fel among thornes are they which whē they haue herde, go forth, and are choked with cares & riches, and voluptuous lyuyng, and bryng forth no frute. That which fell on the good groūde, are they which with a pure and good herte heare the worde and kepe it, and bryng forth frute thorow paciēce.

IN the Goſpell of this day (good bretheren and ſyſters) is made mencyon of the true gooſtly ſeede, which to ſowe the great ſower Jeſus chriſt vouchſaued to deſcēde & come downe frō heuē into this vale

of mysery. Thys sede is the worde of God, it is the Gospell, it is the worde of euerlastynge lyfe, whyche only maye relefe and saue the soules of moyall me and women, it is the spirituall fode of the soule, as it is sayde in a nother place: Man lyueth not onely of materiall breade, but of euery worde that falleth from the mouth of our Lorde God. And we for our partes, ought to be the good earth, mete to receyue the same sede. But let vs come to the expownyng of this same Gospell. Our sauiour and redemer Jesus Christ beholding a great multitude of people which were assembled and gathered togither about hym to heare thys lyuely worde, dyd shewe a goodly similitude or parable, which shalbe forthwith opened vnto. you touchynge the same spirituall sede, gyuyng spirituall pasture as the good herdman ought to gyue to hys shepe. The similitude is such. The sower is gone to sowe hys sede, and whan he soweth it one parte is fallen nere the hygh waye, and folkes haue troden on it and the byrdes of the eyre haue eate it. Another parte is fallen vpon the stones, and as sone as it grewe vp. it was wythered and dryed vp, by cause there was no moystnes of earth to defend nourysshe and preserue it. Another parte is fallen among thornes whiche grewe together and hath smothered and destroyed it. The other is fallen in to the good grounde, and after that it sprange vp, it hath yelded encreace an hundreth tymes double. Now after that our Lorde had sayd these wordes, he spake wyth a loude voyce. Who so hath eares to heare, let hym heare. But wyth what eares is this ment? Surely not wyth the bodely and fleshly eares, but eares of the

Mat. iiii
Luc. viii

Eares to heare gods worde.

the ſpirite whyche be mete to vnderſtande the myſtery of thys ſimilitude and parable. Wherfore after ꝑ the diſciples of our Lord Chriſt Jeſu had herd theſe wordes, they deſyred of hym for to vnderſtande the ſpirituall ſenſe and ryght meanynge of the ſame. Unto whom our Lorde dyd anſwere after this wyſe in effecte. The father of heauen hath gyuen you grace (you J meane whyche earneſtly go aboute to heare and followe my teachyng) that ye may knowe the myſteries of the kyngdome of heauen, but to the reſt of people that is to ſaye to ſuch as paſſe lytle of me it is not gyuen them to vnderſtande, but only in parables and darkely, to thintent that they whyche eſteme them ſelues connynge and wyſe, ſhall ſe nothing at al, and they that repute themſelues to heare as good vnderſtanders, ſhal haue no knowlege, but accordynge to theyr fleſhly and worldly wyſdome. What ought we to vnderſtande by this my frendes? Surelye that the heauenly father gyueth grace to knowe hys myſteries and wyll not onely vnto hys diſciples whych than were with Jeſu Chriſt, but vnto all true beleuers, haunge ſtedfaſt fayth and ſtable confidence in hys mercy and infinite goodnes, whych perſons of what ſtate and condicion ſo euer they be, are in very dede ꝑ diſciples of Jeſu Chriſte. But on the contrary parte to them that be myſbeleuers & infideles, that is to ſaye, whych truſt in themſelues or in any other than god, ſurely the father of heuen wyll not diſcloſe nor open the myſterye of hys heauenly worde, but rather ſuffreth them to fall into a blyndnes, ſo that they ſhall not ſe nor vnderſtande ſaue carnally, and nothynge accordynge to ꝑ ſpirite.

So

So then our Lorde of his great goodnes and charitie which he beareth towardes hys disciples, declareth vnto them the parable in maner as here after foloweth. The sede (sayeth our Lorde) is the worde of god. They which be sowen in the hyghe waye, be thole whyche heare the worde of god, but anone the deuell commeth, and taketh out fromc theyr hartes the same wordes to thintent that in gyuynge faythe and folowyng the same they shuld not be saued. For the deuyll knoweth well, that yf we gyue fayth and credence to the worde of God: and do therafter that it shalbe lyfe and helth vnto vs. They also which be sowen vpon the stones or stony groũd be they which whan they heare the worde of God: whiche is of it selfe so pleasaunte and so swete: they receyue it gladly, but they haue no roote of the same substantially and groundly rootyd within theyr hartes, for they beleue well for a whyle, but in tyme of temptation, trouble or persecution they leue and vtterly forsake theyr lorde and mayster & put hys worde in forgetfulnes and so folowe the wycked and vngodly persones. They which be sowed amonges thornes be such as (I wyll not denye) haue harde the worde but incõtenent as they departe, they be smouldred wyth cares of the worlde, wyth ryches, wyth voluptuousnes & wyth worldly vanites, and these persones of trouthe bryng forth no frute. They last of all, which be sowen on the good ground, be they that not onely heare the word of God gladly and wyth good mynd but euen forthwyth as sonne as they haue herde it they receyne it, they put it in vre and executiõ, these persones be they that bryngc forth frute in pacience

mat.xiij (as wryteth ſaynt Mathew) ſome an hundred folde, ſome thre ſcore folde, and ſome thyrtye folde, accordynge to the talent & the grace that eche one of them hath receyued of God. Wherfore by this exemple of our ſauioure Chriſt ye maye ryght wel vnderſtande and lerne that it is not ſufficient to heare the worde of God, no though it be wt a good mynde, but more ouer ye muſt put it in vre, ye muſt nyght and daye recorde it, ye muſt practyſe it, ye muſt do therafter, and be as it were an exemple and myrrour to others to folowe the ſame. For (as ſayeth ſaynt Paule) the Rom.ij, hearers of the lawe be not ryghteous before God, but the kepers & workers of the lawe ſhall be iuſtified & counted for good and ryghteous perſons in Gods ſyght. Let vs then inforce our ſelues (my welbyloued frendes) to heare not the dreames, Romiſhe tradicions, and fantaſies of men, but the worde of God wt a good hart, for as truely as god is trueth, it is the onely worde of God that maye ſaue vs. Wherfore let vs not onely heare it, but alſo lyue it, practyſe it, and effectually put it in vre and execucion. And ſo doyng, let vs nothyng doubte, but that we ſhall be of the nombre of thoſe, whiche be ſowed in the good grounde, by the grace and louynge fauour of our lorde Jeſu Chriſt qui viuit et regnat in ſecula ſeculorum. Amen.

The Epistle on the sondaye of qninquagesime. The fyrst Epistle to the Corinthians, the.xiii.chapter.

Thargument.

Of the excellencie of charitie, and of fayth, and of hope.

BRethrē, though I spake with the tonges of mē and of angels, and haue no charitie, I am euen as soundyng brasse, or as a tynklyng cymball. And though I coulde prophecy, and vnderstande all secretes, and all knowlege, yea yf I haue all fayth, so that I can moue mountaynes out of theyr places, & yet haue no charitie, I am nothynge. And though I bestow al my goodes to fede the poore, & though I gaue my body euen that I burned, and yet haue no charitie, it profyteth me nothyng. Charitie suffreth longe, and is curteous. Charitie enuieth not charitie doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thynketh none euyll, reioyeth not in wickednes, but reioyseth in the trueth, suffreth all thynges, beleueth al thinges, hopeth al thinges, endureth al thynges. Thoughe that prophecienges faile, either tōges cease, or knowlege vanish away, yet charitie falleth neuer away. For our knowlege is vnperfyte, and our prophecienge is vnperfyte. But when that whiche is perfyte is come, then that

whiche is vnperfyte, ſhall be done awaye. When I was a chylde I ſpake as a chylde, I vnderſtode as a chylde, I ymagened as a childe. But aſſone as I was a man, I put awaye chyldyſſhnes. Nowe we ſe in a glaſſe, euen in a darke ſpeakynge, but then ſhall we ſe face to face. Nowe I know vnperfytely, but then ſhall I knowe euen as I am knowen. Nowe abydeth fayth, hope, and charitie, euen theſe thre, but the chefe of theſe is charitie.

IN the Epiſtle of this daye (good people) is made mencion of the thre gyftes of ỹ holy gooſt whiche ſurely be neceſſary for euery one that wyll entre into the kyngdome of heuen, that is to ſay, of fayth, hope, and charitie, whiche thre gyftes no doubte ſeperate not them ſelues in this worlde, for as moche as it is impoſſyble to haue the one perfytely without the other. And therfore in the begynnyng of the epiſtle of this day, ſaynt Paule declareth vnto vs, that without charitie, it is impoſſyble to do any thynge that can be acceptable & pleaſaunt to our Lorde, ſayeng: Yf I coulde ſpeake the tonges & languages of men and of angels, and haue not loue and charitie, I am as the ſoundynge braſſe, and ỹ cymbale that gyueth melody. As though ſ. Paule wolde ſay: It is a great gifte of the holy gooſt to ſpeake many languages of men, and yet greater to ſpeake languages of angels that is to ſaye, to gyue vnto God angelyke prayſes and ſuche as be aboue mannes wytte and capacitie, but yet notwythſtandynge wythoute charytye and feruent loue it profyteth nothynge. And yf I

had

had the gyfte of prophecye, and the gyfte of knowlege, in ſo moche that I knewe al miſteries, and yf I had all fayth to do merueylous workes, and had not charitie I were nothynge. Beleue me my frendes, it is a great gyfte, the gyfte of prophecy, that is to ſay, to teache and enterprete cripture, it is a great gyfte the gyfte of knowlege of gods worde, and amonge al other it is a farre greater gyfte the gyfte of fayth. For as ſayeth our Lorde, Yf you haue fayth as the mat.xvii
graine of muſtarde ſeede, you myghte ſaye to this mountayne departe from hence, and it ſhall remoue away, yea and nothynge ſhall be vnpoſſyble to you, neuertheles yf we haue not perfyte loue and charitie all theſe gyftes ſhall auayle vs nothynge. Yea in ſo moche the fayth that we haue, without charitie, is no fayth, for it is but a dead fayth, an vnperfite fayth & not lyuely, for ỹ liuely fayth worketh by charite. And
yf (ſayeth Paule) I wolde deale & diſtribute all my Iaco.ii.
goodes for ỹ ſuſtentacion & relefe of poore mẽ. And yf I wolde moreouer gyue my body ſo that I be burned, yet for all this, yf I haue not charitie, that is to wyte, yf I do it not of a very loue whiche I beare to God & for god to my neyghboure, all this profyteth me nothyng at all. For ſurely yf I haue not charitie I do it not for God, and yf I do it not for God, then the entent wherfore I do it, is nothyng worth. Thus ye ſe good people that all theſe vertues, gyftes, and excellent qualities, be nothynge to ỹ purpoſe, yf they be not ſeaſoned and as it were poudred with charitie Afterwarde ſaynt Paule cometh to declare the great goodneſſes, properties, offices, and vertues that be knyt with this chriſten loue & charitie. He that hath

this loue rooted in his herte towardes God, is pacience, also he is meke, he is not enuious, he is cõstãt & stable to do wel, he is not vayngloriouse nor ambitious, he desyreth not his owne particular profyte, but ỹ welth defẽce & cõmoditie of his neighbour, he is amiable, he is courteouse, gẽtle easy & tractable, he taketh nothing to ỹ worst part, but al to ỹ best, he doth not reioyce at other folkes harmes as those do ỹ do hate or ỹ be enuious, but reioyceth hym of goodnes, he beareth and taketh in worth all thynges patiently, he hath a stedfaste and a perfecte fayth vnto oure Lorde in all thynges, he hath a sure hope of all the swete promyses of oure Lorde God. And moreouer tyys brennynge loue and charitie neuer decayeth neyther here in this worlde nor in the other. It neuer leueth vs here in thys worlde nor in ỹ worlde to come, where as al the other giftes of the holy gost without doubte shall leue vs at what tyme we shall departe oute of thys transytory worlde. And thys is it my deare frendes whyche Sayncte Paule sayeth: As nowe we haue vnperfyte knowledge, as nowe we do prophecye and declare Gods wyll and worde vnperfytly, but whan that shall be come, that is perfyte (whyche shall come to passe when we shalbe in the heauenly glorie) than no doubte the thynges that be vnperfytte shalbe abolyshed and defaced. And at that tyme shall we knowe euen as we be knowen of God, that is to saye, clerely, perfytly and diuinely. For lyke as chyldren do after a chyldysh sorte tryfle, and lyke as in a glasse the forme only and not the thynge selfe is sene: euen so all oure thynges be in maner imperfecte, and so longe they shall in that

1.co.xij.

state continewe, vntyll we se face to face the maiestie of the Lorde of all Lordes. To conclude, nowe (sayeth Saynte Paule) fayth, hope, and charitie, these thre gyftes do abyde, but the greateste and chiefeste of the thre is charitie. What is it to saye my frendes that they do abyde, but alonly that they be not taken awaye in thys worlde, but in the other worlde fayth and hope be taken awey and abolyshed, where as yet charitie, that is to wytte, a brennynge and hote loue towardes God shall abyde for euermore, and therfore it is not wythoute cause that it is here called the greateste of the thre. Assuredly fayeth despayrynge of her owne proper powers and fixing her eyen vpon the Lordes goodnes, is the thynge that getteth vs forgeuenesse of oure synnes, rygh-teousnesse, and euerlastynge lyfe. Nowe dothe hope constantly awayte and loke for the thynge that fayeth hathe obteyned: But as touchynge the continuaunce and lastynge, trouth it is that charitie is greater then they both. Thus Saynte Paule expoundynge hym selfe, sayeth: Charitie neuer falleth awey, though that prophecyenge fayle, or tonges cease, or knowledge vanyshe awey. Lette vs then (my deare brethren and systers) so laye holde and catch thys vnfeyned fayth in Christ, and also awayte by hope the thynges that thys vnfeyned fayth doth assure vs of, that yet in the meane season we retayne and holde faste thys mooste excellente gyfte and vertue of charitie, whyche thynge yf we do, we shall vndoubtedly attayne to the thynges that oure fayeth garnyshed and clothed wyth thys chari-

i. cor xij

charitie hath obtayned for vs, that is to wytte, for-gyuenes of ſynnes, iuſtification and eternall lyfe thrꝛough Chꝛiſt our Lorde. To whom be gyuen all prayſe glorye and worſhyppe. Amen,

The Goſpell on the ſondaye of quinquageſime. The. xviij Chapter of Luke.

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☞ Chꝛiſt telleth hys diſciples of hys deathe that ſhulde happen, and to confirme theyr fayth he healeth a blynde man.

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ciples right maruelous and very straunge, that is to wytte, that the true sonne of God shulde suffer (and ꝑ of his owne country men) so many tormentes illusions, and shames. But surely it was no maruell, yf ꝑ Apostles had none vnderstādyng of it, and that the sayde wordes were hyd from them. And wherfore I praye you now dyd the Apostles vnderstand nothig of it: and what is the cause of theyr ignorannce and blyndnesse: No doubte, lack of fayth. They were not as yet confirmed in fayth, and for that cause they coulde not perceyue how that he, which was the true sonne of the euerlastynge father, shulde suffer death so shamefully and spitefully of the Jues. Our Lord therfore considerynge theyr weaknes and lacke of feith to thintēt he wolde confirme and stregthen thē in fayth vouchesaued to shewe a goodly token and miracle at his approchynge vnto the citie of Jerico. The miracle was this, There was a blynde man sittynge by the waye syde which asked his almose. And the same man hearyng the great multitude ⁊ thrōge of people which passed by hym: asked what it was. Thē it was ānswered hym, it was Jesus of Nazareth which went ꝑ way. When he this herd, forth wt he cryed wyth a hye voyce sayenge: Jesus sonne of Dauid haue pytie on me. But those which wente before our Lord dyd chyde hym to thintent to make hym holde his peace but he cryed more and more. Iesus sonne of Dauid haue pytie on me. The meke and merciful Lorde which desyreth none other thyng but to gyue helth not al onely bodely, but also spiritually, at thys worde dyd stande styll and commaunded he shuld be brought vnto him. Now when he was brought nere

hym

hym,he louyngly questioned wyth hym sayeng: my freend what woldest thou that I shulde do to the? And this dyd Christ aske not that he (which knoweth the inwarde thoughtes of mēnes hartes) knewe not wel,what thyng the blynde man desyred and craued of hym, but he wolde confirme vnto hym hys fayth. The blynde mā therfore sayd vnto hym: Lord my desyre is, that I may se and haue the vse and benefite of my eyen, And then our Lorde sayde vnto hym: Loke vp thy fayth hath saued the. And assone as he had sayd the worde,lo,the blynde man dyd se, and folowed our Lorde Jesu Christ, Glorifiēg God and yeldyng thankes vnto hym. Assuredly we haue here(good people) a great mystery & a noble instruction. For I praye you, be we not all blynded,and be not of our selues all of vs foule synners? And then when we se our Lorde not only passe nere vnto vs, but to be at the dore of our conscience,and to knocke at the gate of the same,demaunding nothing but only entrance and that he may take his spirituall residence wyth vs,& we wyth hym, yf we wyll heare his voyce,and opē vnto him the gate of our hart: ought we not then to folowe and do after this poore blynd mans and to say wythout styntyng wyth good affection and vnfeyned fayth. Iesus sonne of Dauid: or yet after a better sorte: Jesus sonne of God our only sauiour haue pytie and mercy vpon vs. Truly yf we wol do thus, the good Lorde shall abyde in vs, and he shal drawe vs vnto hym, and shal pourge vs and make vs as clene as a perle,fully clensed and purifyed from al our synnes,And yf we can alonly beleue & he is both hable and also wol take from vs our blind-

nes and infectiõ dampnable of ſynne, and ſo pourge vs and make vs to haue the true eye ſyght, he ſhall ſaye vnto vs incontinent as he ſayde vnto the blynd man. Loke vp, thy fayth hath ſaued the. And aſſuredly the moze we ſhallbe pourged from our ſynnes, euen ſo much the moze ſhall we ſe clerely wyth the eye of fayth, and fynally folowe our lozde Jeſu chriſt in loupug, prayſynge, and glozifyenge God. The whyche thynge hys holy grace graunte vs nowe and euer. Amen.

Th Epiſtle on the fyrſte ſondaye in lente. The ſeconde Epiſtle to the Corinthians, and the. vi. Chapter.

Thargument.

☞Paule declareth here hys diligence in the Goſpell.

BRethren we alſo as helpers exhort you that ye receyue not the grace of God in vayne. For he ſayeth, I haue herde the in a tyme accepted, and in the daye of ſaluacion, haue I ſuckered the, Behold nowe is that accepted tyme, Beholde, nowe is that day of ſaluacion. Let vs geue no occaſion of euyl, that in our office be found no faute, but in all thynges lette vs behaue our ſelues as the miniſters of God, In muche pacience, in afflictions, in neceſſities, in anguiſhes, in ſtrypes, in preſonmentes, in ſtryfes, in labours, in watchynges, in faſtynges,

in purenes, in knowlege, in longe ſufferinge, in kyndnes, in the holy goſte, in loue vnfayned, in the word of trueth, in the power of God, by the armoure of ryghtweſnes on the ryght hand and on the Lyfte, by honoure and diſhonoure, by euyll reporte and good reporte, as deceyuers, & yet true as vnknowē and yet knowen, as dyeng, and beholde, we lyue, as chaſtened, and not kylled, as ſorowyng and yet alwaye mery, as poore and yet make many ryche, as hauing nothyng and yet poſſeſſinge al thynges.

GOod chriſten people, the ryght good byſhop S. Paule in this epiſtle doth exhorte and teach vs by hys exemple what we & namely preachers ought to do, ſayenge in this wyſe: We as helpers & felowe workers wyth you, exhorte you that ye take not the grace and fauour of God in vayne, whyche accordynge to the prophecie of Eſay hathe herde vs in a tyme accepted and in the day of ſaluation. Now this acceptable tyme (ſayeth Paule) and this daye of ſaluation is euen now come vpon vs, by the diſcloſing of Chriſtes Goſpell through out the worlde. Thus he warneth vs, that we lyue after the rule of true chriſten men, he byddeth vs gyue no occaſion of euyll that in our office be founde no lacke, but in all thynges ỹ we be haue our ſelues as the miniſters of God accordynge to hys exemple, that is to wytte, in much patience, in tribulations, in neceſſities, in anguiſhes and paynes, in ſtripes, in priſonnēt for his ſake, in labours, in watchynges, in faſtiges, in great honger, in purenes, in konwlevg, in longe ſuffryng, Eſa.xlix

in kyndnes, in the holy gooſt, in hote and brennynge charitie (not ſuche as theſe ypocrites haue) but erneſt and vnfayned, in the woꝛde of trouth, not in leaſynges, in the power of God, not in fayned myꝛacles not in vayne thonderboltes, whiche falſe pꝛophetes vſe to fray ſymple folke, by the armours & weapens of ryghteouſnes both on the ryght ſyde and on the lefte, by woꝛſhyp and diſwoꝛſhyp, by euyll repoꝛte & good repoꝛte, as decepuers and ſeductoures of the people. But yet in very dede true, as vnknowen and perſons obſcure and yet knowen, as dyenge foꝛ the goſpell ſake, and yet thꝛough goddes grace lyuynge foꝛ all the malyce of men, as ſoꝛowynge, and yet alway mery and ioyfull in herte, to ſe the woꝛde of god take place, as pooꝛe in ſpirite, and yet makyng many ryche in Chꝛyſt, as hauynge nothyng in woꝛldly ſubſtaunce, and yet poſſeſſynge all thynges. Lo good people theſe be the titles, theſe be the triumphes apoſtolical. In theſe as ye ſe dyd our great apoſtle ſaynt Paule gloꝛie, and the reſt of Chꝛiſtes apoſtles.

Tytles and triũphes Apoſtolicall.

Theſe were theyꝛ badges, by theſe armes they wolde be knowen. Now yf ſuche as call them ſelues at this daye the ſucceſſoures of the apoſtles and vicars of Chꝛiſt do folowe theyꝛ exemples deſcribed here vnto vs by this holy apoſtle S. Paule, it is well, we wyll take them foꝛ apoſtles & apoſtles felowes. But contrary wyſe yf they do all thynges cleane contrary to this that we haue declared, ſurely we ought no lenger to take them foꝛ apoſtles and vicars of Chꝛiſte, but rather foꝛ Antichꝛiſtes, foꝛ falſe pꝛophetes, foꝛ decepuers of the people, foꝛ the chyldꝛen of diſobedience, foꝛ Lucifers. And truely yf it be lawfull foꝛ vs

to

to knowe them by theyr frutes (accordynge to Chri- Mat.v.
stes lesson) it is moch to be feared that they be rather
such the Christes vicars, or successours eyther of Pe
ter or of any other of ỹ apostles. It is to be feared (I
saye) leest they maye very well be resembled to Luci- esa.xiiii
fer described vnto vs in the person of Nabuchodo-
nosor, whiche not gyuynge thankes to almyghtye
God for his gyftes gyuen hym in his creacyon: but
by pryde, thynkynge to haue them of hym selfe, sayd
in his herte. I shall ascende into heuen, I shal exalte
my seate aboue the sterres of God, I shall mount vp
aboue the heyght of the cloudes, I shall be lyke to
almyghtye God. But his fall is forthwith there de-
scribed, where the prophet addeth. But yet for al this
thou shalte be plucked downe to hel in to the botome
of the lake. For I praye you hath not God create
them to be subiectes, commaundynge them to obey
theyr prynces and gouernoures? And what do theye
they do not onely refuse to obey Godes commaun-
dement, but contrary to his worde, they wyll be a-
boue theyr gouernoures, in refusyng to obey them,
and furthermore wyl haue theyr prynces to fall flat
vpon the grounde, to worshyp them by Godlye ho-
noure vpon the earth, and to kysse theyr feete, as yf
they were God, where they be but wretched men.
Do not these, as ye thynke, folowe the pryde of Luci
fer theyr father, which thus make them selues felow-
es to God. But who be these, that men maye knowe
them? Surely the byshoppes of Rome, which exalte
theyr seate aboue the sterres of God, and ascende a-
boue ỹ cloudes, & wyl be lyke to almyghty god. The
sterres of God be ment the angels of heuen, for as

sterres

sterres shewe vs in parte the lyght of heuen: so do angels sent vnto men, shewe the heauenly lyght of gods grace to whō they be sent. And the cloudes betoken in ẏ olde testament, the prophettes, and in the newe, the apostles aud preachers of gods worde. For as the cloudes do gather in the skye moysture, whiche they after poure downe vpon the grounde to make it therby more frutefull, so that prophettes in the old testament and the apostles and preachers in the new do poure into our eares ẏ moysture of theyr heauenly doctrine, to make therwith oure soules beynge seere and drye to brynge forth frute of the spirite. Thus do all auncient expositours, and amonge them saynt augustine, interprete to be ment in scripture, by sterres and cloudes. Saynt Jhon in his Apocalyps writeth, ẏ whē he wolde haue fallen downe at the angels foote, to haue worshipped hym, the angel sayde to hym. Se thou do not so, for I am a seruaunt as thou art, worship God. Here it appeareth ẏ the byshops of Rome fufferinge al men to fal downe before them, and to kysse theyr feete, do climme vp aboue angels, whyche refused such worship. We rede ẏ whyle Christe sat at dyner in the Pharisees house, a synful woman came into the house, hauing a boxe, of preciouse oyntment, whych kneled downe, and vnder the bourde w̄ wepynge teares wasshed his feete, and dryed them wyth the heare of her heed, & kyssed, and annoynted them wyth her precious oyntmente. Which worship Christe beynge God and man there dyd accept, forgyuing the woman her synnes for her fayeth & her repentaūce. Wherby he shewed his godheed to the pharisee ẏ toke hym but as an holy man:

S. Augustine in the exposition of the xlv. Psalme.

Aboca. xix. anp xxij.

Lu. vij.

for

for onely God doth remytte synne. We rede also that Ioh.xii.
Mary the syster of Martha dyd annoynte hys fete,
and dryed them wyth the heare of her heed, which ho
nour, Christ as God receyued. But neyther we can
synde in scripture that suche godly honour hath ben
done to man onely, nor we rede not in any hystories,
that christē princes haue receyued such honorynges.
Christen princes be cōtent to se theyr subiectes knele
vnto them: & yf they suffer them to kysse theyr hādes,
it is the moost worldly honour they suffer to be done
to them, But Christ offered hys feet beynge bare to
be washed wyth teares and to be kyssed, For he sayde
to the pharisee that wondered why he suffered ỹ syn
full woman to approche so nere vnto hym, that al be
it he had made hym a good dyner, yet the synfull wo=
man had done more then he. For he had not gyuen
hym water to washe his feete, but she sens he entred
into his house, had not ceased to washe his feet wyth
her teares. Now feete be washed to no man but whē
they be naked, so that it appeareth, that Christes feet
than washed wyth teares and kyssed were bare. But
ỹ byshop of Rome offreth his feete to be kyssed, shod
wyth hys shoes on. Agayne we rede that Cornelius Act.x.
the captayne of the Italians bande, submitted him=
selfe to Peter, and much honoured hym. But I pray
you dyd saynt Peter (whose successour thys byshop
sayeth he is) suffer hym: no truely, but forthwyth he
toke hym vp, and bad hym rise, sayeng: I am a man
as thou arte. Wherfore the byshoppes of Rome ad=
myttynge such worship, clyme aboue the heauenly
cloudes, that is, aboue the Apostles sente vnto the
worlde by Christ, to water the earthly and carnall

hartes of men, by theyr heauely doctrine of the worde of God. And that by gods worde all men ought to be obedient to the gouernours of the worlde, as to emperours kynges & princes of al ſortes, Peter playnly teacheth vs, ſayeng: Be ye ſubiect to euery humane creature for goddes ſake, whether it be the kynge as chiefe heade: or gouernours, as ſent from God to ye puniſhment of euyll doers, and prayſe of good doers for ſo is the wyll of God. Loo ye ſe that Peter hymſelfe willeth all worldly princes to be obeyed as miniſters of God. And accordynge to this, ſaynt Paule ſayeth: Euery ſowle be ſubiecte to the hygh powers, for ye hygh powers be of god. And who ſo euer reſyſt power, reſyſt the ordinaunce of God, and purchaſe therby to them ſelues damnation, for the hygh powers be the miniſters of God, to ſoccour & laude well doers, the miniſters of God, to puniſhe euyll doers, and the miniſters of God, to do iuſtice to all me, for which cauſe they reſeyue tribute. And leſt men ſhuld forget theyr duetie of obedience to theyr princes, it is thryſe repeted, that they be the miniſters of god, ſo ye vnto them al men muſt obey, apoſtles, patriarches, primates, archbyſhops byſhops, & preſtes. Wherfore the byſhope of Rome oweth to hys ſoueraygne, lyke ſubiection, as other byſhops, owe to theyr princes. And therfore Agatho the byſhope of Rome, after his election dyd ſend to the emperour then beynge at Cõſtantinople to haue hys election alowed before he wolde be conſecrate, after ye olde cuſtom at that tyme vſed. And another byſhope of Rome called Vitalianus dyd the ſame, as ſaynt Gregory & Ambroſe had done before the. So ye ſe that the byſhops of Rome

i. Pet. ij.

Ro. viij.

Agatho

vitalianꝰ

S. gregorie & S. ambroſe

at

at that tyme folowed the doctrine of saynt Peter & Paule lefte vnto them, to be subiectes, and to obeye theyr princes. The gospell also teacheth vs howe ỹ apostels fel at variaunce amonge them selues, who shulde be aboue other. Which variaunce Christ discussed, sayeng. The kynges of people haue dominiõ ouer them, and those that haue power ouer them be called gracious Lordes. But so it shall not be amõg you, but who so euer amonge you is ỹ greater shalbe as the yonger: and he that is chiefe shal be as a minister. For who is higher, he that sytteth at the table, or he that serueth: is not he that sytteth: But I am amonge you as he that serueth. And ye be those that haue abyden wyth me in my temptations. And I ordeyne for you as my father hathe ordened for me, a kyngdome that ye shall eat and drynke at my bourd in my kyngdome, and shall sytte vpon seates, iudgyng the .xij. tribes of Israel. Here we se (good christẽ people) that Christ wolde haue the mekest and most humble to be chiefe in his flocke, euen as Christ by exẽple had washed hys apostles feet the same nyght a lytle before. And so it appeareth well, that he wolde not leaue amonge hys apostles a worldly kyngdom but that he ordeyned for them a heuenly kyngdome to reygne with him in heauen, and to sytte wyth him in iudgement, to iudge the .xij. tribes of Israell, that is to saye by the exemple of theyr fayth, to condempne the infidelitie of the Jues, that wolde not beleue in hym, but shamefully put hym to death. So that herby it is proued playnly, that Christ lefte his disciples no worldely kyngdome here in earth to haue princes vnder them. A lyke contention of soueraynte is red Lu. xxij

what it is to iuge the xii. tribes of Israell.

Mat. xx in Mathew and Marke, & by lyke wordes absolued,
Mar.x. that mekenes and not soueraynte shulde be regarded amonge them, for the apostles before the commynge of the holy goost, after the resurrection, euen
Actu.i. at the tyme of Christes ascension, asked him whether he wolde restore agayne the worldly kyngdome of Israel, for which at that tyme they dyd loke, as Cleo
Luke. phas sayd vnto Christ apperyng to hym and his fe-
xxiiii. lowe goynge in to Emaus. We trusted that he was the man that shulde haue redemed Israell. And yet vnto this daye the Jues loke for theyr Messias to come and reygne among them by a worldly fashyon in Jerusalem as Dauid dyd. But surely Christ lefte his disciples no suche kyngdome, but sayd it shulde not be so among them as it was amonge the princes
Luk, xx. of the worlde. And though Christ sayde after his resurrection: All power is gyuē me in heuen and earth
Math. (so that both in his godheed and manheed he had al
xxvi. power gyuen hym as man, whiche from the begynnynge he euer had as the sonne of god, with god his father) yet he neuer chaūged the auctorite of worldly prynces, but cōmaunded them to be obeyed, as be-
mat. xx. fore his incarnacion. For when the Jues asked hym
Tribute whether they shulde paye tribute to Cesar or no, he
due to bad them, gyue to Cesar those thynges that be his, &
princes. to god those that be his, signifieng, that tribute was due to Cesar, and that theyr soules were due to god. Yea Christ hym selfe bad Peter pay tribute for him,
Math. and his disciples, when it was demaunded of hym.
xvij. Christ as man wolde not chaunge the order of obeysaunce to worldly prynces, whiche he as god had or-
Christe deyned before his incarnacion. Now that christ hym

selfe

selfe wolde not reigne in earth appereth by this that where after he had fed fyue thousande Jues with fyue barley loues and two fysshes, & the Jues wold haue taken and made hym kyng, he fled from them. himself payde tribute. Ioh. vi.

For the kyngdome that he came to serche here, was not a worldly kyngdome, but an heuenly and spiritual, that is to say, to reigne spiritually by grace and fayth in the hertes of all faythfull people, & to turne all people and nacions, whiche at his comynge were carnall, and lyued after the lustes of the flesshe, to be spirituall, and to lyue after the spirite. This heuenly kyngdome Johñ Baptist in wyldernes preached oft to the Jues, sayenge: Repent you, for the kyngdome of heuen is at hande. Mat. iij.

And after Johñs death Christ intendynge to shewe hym selfe to the worlde began his preachynge lykewyse. This is playnly expressed in the parable where the kyngdome of heuen is likened to a man that sowed good seede in his felde, and after whyles he slepte, his enemy dyd sowe tares, for Christ expounynge that parable sayeth. The good seede be the chyldren of the kyngdome, so ye se the kyngdome ỹ Christ seketh here is a spirituall kyngdome. Mat. xiij

Furthermore Christ sayd to Pilate: My kyngdome is not of this worlde, wherfore those that go aboute to make of Christes spirituall kyngdome a worldly kyngdome fall in to errour of some heretykes whiche loke that Christ after the daye of iudgement shall reygne with all his sayntes here in earth carnally in Jerusalem. So good people ye se that Christ lefte worldely kyngdomes to prynces of the worlde, but he commytted the preachynge of this heuenly kyngdome to his apostles, gyuyng them lyke Io. xviij

commyssyon to preache the same throughe all the
worlde, sayenge: Go ye forthe and teache al nations
Math. xxviij. baptysynge them in the name of the father, sonne,
and holy goost, teachynge them to kepe all that I
Ioh. xx. haue commaunded you. Also the euenyng after his
resurrection he sayde: As my father hath sent me, I
sende you. And after he had so sayd, he brethed vpon
them, sayenge. Whose synnes soeuer ye shal forgyue
be forgyuen, and whose synnes ye shal reteyne be re-
teyned. And lykewyse he sayde to them al before his
Math. xviij. death. What soeuer ye shall bynde vpon earth shall
be bounde in heuen, and what soeuer ye shall loose
vpon earth shall be loosed in heauen. Nowe this
power he gaue them all alyke. But here the bysshop
An ob-iection. of Rome steppeth in, and sayeth: Peter had author-
tie gyuen hym aboue the residue of the Apostles, for
Chryst sayde to hym: Thou arte Peter, and vpon
Mat. xvi this rocke I shall buylde my chyrche, & I shall gyue
the the keyes of the kyngdome of heauen, and what
soeuer thou shalte bynde on earth, shal be bounde in
heuen. This sayd Chryst. And sayne Peter is buried
at Rome, whose successoure I am, and ought to rule
the chyrche as Peter dyd, and to be porter at heuen
gates, as Peter was. Also Chryst sayde to Peter:
Fede my shepe, which wordes he spake to hym only,
so that hereby he had authoritie ouer all that be of
Chrystes flocke, & I as his successour haue the same,
Ioh. xx. and therfore who so wyl not obey me, kyng or prynce
I wyll curse hym and depryue hym his kyngdome or
seygnorie, for al power is gyuen me that Chryst had
and I am his vicare generall, as Peter was here in
earth ouer all, and none but I, as Chryst is in heuen.

This

This londe obiection is made by him and his adherentes. But yf they wolde take those places after the ryght sence, as both the apostles them selues taught vs, and all the auncient best learned, and most holy interpretours do expounde them, the worlde shulde be more at quietnesse then it is, where now by wrong interpretacyon the scripture is peruerted, and an other Gospell preached then euer the Apostles preached, so that thoughe an angell came from heauen, and wolde tell vs suche newe exposycyons of those places, as is nowe made, to turne the wordes spoken for spirituall authoritie of preachyng the worde of god and ministryng of ỹ sacramentes, to a worldly authoritie, we ought to reiecte hym. But to open the true sence of the Scriptures aforesayde, it is to be marked that Chryste asked his disciples, whome men sayde he was. Wherunto after answere gyuen by them dyuersly, Chryste asked them. Whome do ye saye I am? Then Peter answered for them all, (for of all them this question was asked) as he was alwayes ready to make answere. Thou arte Chryste the sonne of the lyuynge God, Iesus answered.

Gal.i.

Mat.xvj

Blessed arte thou Symon the sonne of Iona, for flesshe and bloude hath not dysclosed this vnto the, but my father in heauen. And I saye vnto the. Thou arte Peter, and vpon thys rocke I shal buylde my chyrche, and the gates of hell shall not preuayle agaynste it, that is to saye, vpon thys rocke of thy confessyon of me, to be the sonne of God, I shall buylde my chyrche.

Super hanc petram.

For this confessyon conteyneth the hole summe of our fayth and saluacyon. This confessyon fyrst was spoken

spoken by the mouth of Peter, for of al ỹ. xij. Apostles that Christ chose to preache hys worde, he was the fyrst that wyth hys mouthe vttered that confession and knowlegynge wherby all christen men must be saued, wytnessinge also saynt Paule, sayeng: The
Rom.x. Deut. xxx. word of fayth ỹ we preach, is at hande in thy mouth and in thyne harte, for yf thou confesse w̄ thy mouth our Lorde Jesus, & wyth thy harte beleue that God raysed hym from death to lyfe, thou shalt be saued.

☞ The wordes of chrysostom. Upon thys fyrst confession of Peter ỹ church is buil ded: As Chrisostome expoundeth that place, sayeng Not vpon the persone of Peter, but vpon the fayth Christ builded ỹ church, And what is ỹ fayth? Thys Thou arte Christ the sone of god that lyueth. What is to saye: Upon this rocke that is, vpon this confession of Peter. Wyth this sayeng of Chrisostome, all auncient expositours, do agre. For yf we shulde expounde that place, that the church is builded vpō the persone of Peter, we shulde put an other founda tion of the church then Christ, whych is directely a-
The cōsent of al the old doctours. i Cor.iij gaynst saynt Paule, which sayeth that no man may put any other foundation, but that is put already, Christ Jesu, and therfore that exposition shulde of ỹ trinitie make a quaternitie, & put a fourth person be sydes the trinitie to be the foundation of the church And assuredly this fyrst confession of Peter by feyth is the preminence & primacye that Peter had before the other, spoken of in the tenth of Matheu, wher in recytyng ỹ names of the. xij. apostles those ỹ Christ it is wrytten. The fyrst is Symon Peter. For he fyrst confessed ỹ fayth that all men must be saued by. For who so doth agree with peter in his sayd fyrst cōfessi

on

on, shalbe saued, and who so doth not agre w̄ that confession, shalbe damned. But where he is called by many auncient and holy interpretours of the scripture for his fayth, sometyme the chiefe of the apostles, sōtyme the mouth of the apostles, somtyme the prince of the apostles, somtyme ꝑ president of ꝑ hole church al these honorable names be gyuen hym for his forsayd fyrst confession, wherin all our fayth is conteyned, and bycause he was of all thapostles moost hot in fayth, & feared not beyng in great tempest on the see vpō christes word to come out of the ship, & go to hym vpon ꝑ water beyng in great rage, which dede declared his fayth to be marueylously strōg in christ The greatnes also of his fayth was declared whē ꝑ Jewes in ꝑ begynnyng wolde ꝑ apostles, preachig the fayth of Christ. For then Peter was euer most redy to defende agaynst ꝑ aduersaries of it, speakynge for them all vnto the people, for the feruēt loue ꝑ he bare to Christ. But as Peter was moost ardente in fayth: so was Paule most feruēt in zele both to wyne the Jues to Christ (desyrynge the saluatiō of hys cōtreye, and wyshynge hymselfe in maner to haue bene seperate frō Christ, so that they myght haue bene saued therby) & also to wynne all ꝑ gētyls & other nations to Christ, as he hymselfe testifieth who is weake & I am not weake w̄ him: who is offēded and I am not offended w̄ hym: And as Paul was feruēt in zeal so was John the Euangelist moste excellent in innocencie & in charitie, wherunto he chefly exhorteth all mē. And al ꝑ other apostles had theyr special gyftes dyuersly gyuen them. And as Christ is called ꝑ fyrst frute of those that rose from death to lyfe: so is Peter

why Peter is called the chiefe & prince of the apostles.

Act. ii. iij iiij.

The feruent zeale of Paule.

Ro. ix.

ij. cor xi

John Euangelist.

i. Corin. xij.

called ỹ fyrste in faythe, for he was the fyrste ỹ w̄ hys mouth confessed it. Now that Peter shulde not haue a rule aboue all other apostles in all places, Paule playnly sheweth where he sayeth, that as the apostleshyp of ỹ Iewes was gyuē by Christ to Peter, so was the apostleshyp of ỹ gentils gyuen to me among the gentils, so that ther they diuided them selues asōder that Peter, James, & John shuld go preach ỹ faythe to the Iues: & Paule and Barnabas to the gentiles. Where it appereth that Paule knewe no primacye of Peter, concernynge people or places but amonge the Iues. For which cause Peter dessembled in Antioche to eat of ỹ gentiles meates, when ỹ Iewes cam thyther, leeste he shulde offend his flocke of ỹ Iues committed to hym, in which mater Paule defendyng the libertie of meates that he had preached to ỹ gentiles wythstode hym. And Ambrose expoundynge ỹ place sayeth: The primacie of the Iues was gyuen chefly to Peter, al be it James & John were ioyned w̄ hym as the primacie of the gentils was gyuen to Paule, al be it Barnabas was ioyned wyth hym. Also that Peter hymselfe knewe no such primacie ouer all people and places gyuen vnto hym, it appeareth playnly, after the commynge of the holy goost he beyng at Ioppa, & sēt for by cornelius to come to hym beyng in Cesaria, durst not go to hym wythout a vision of a shete letten downe from heuen conteynyng al maner of beastes, and fowles, wherof he was bydden eat and repute not those meates vnclean ỹ God had purged. Which vision opened vnto hym that he shulde not refuse the gentiles, whom the Iues dyd abhorre as vnclean. But yt he had knowne his com

Gal. ii.

The apostleshyp of the gentils was gyuē to Paule.

Paule withstode peter.

The expositiō of S. ambrose.

Actu. x.

mission

mission to be ouer all, he shulde not haue neded such
vision, but he hym selfe vnderstode it not so large or
aboue the other. But he remembred wel, that Christ
bad them begynne fyrst at Jerusalem to preache to Luke. xxiiij.
the Jues, as he dyd. And after his returne to Jeru-
salem agayne from Cesarea, he made a great excuse
to the Jues of his flocke offended with his goynge Actu. xi.
thyther, so it appeareth that Peter hym selfe agreeth
with saynt Paule, that his cõpyssyon and authori-
tie was amonge the Jues, as Paules was amonge All the
the gentyls. And that all the apostles had lyke au- apostles
thoritie, it appeareth by S. Paule, where he sayeth. hadlyke
Nowe ye be not gestes and straungers, but felowe dignitie
citesins with the sayntes and of ỹ housholde of God Ephe. ij.
buylded vpon the foundacyon of the Apostles and
prophetes, Christ beyng the corner stone wheron eue
rye buyldynge buylded groweth to be a holy temple
in oure Lorde. Here he sayeth that they be buylded
not vpon the foundacyon of Peter onely, but vpon
the foundacyon of the Apostles, so that all they be in
the foundacyon set vpon Christ the very rocke wher
vpon the hole chyrche standeth. Lykewyse in the A- Apo. xxj
pocalypse it is wrytten, that the wall of heuenly Je-
rusalem the citye of almyghtye God, whiche is the
chyrche Christes spouse hath. xii. foundacyons, and
in them the names of the. xii. apostles wrytte, so that
the name of Peter is not there wrytten onely, for su-
rely the. xii. apostles through al the world (as wel as
Peter) preached Christ to be ỹ sonne of god, who no
doubte is the very rocke wherupon all our fayth is S Cipri
founded. S. Cyprian also sayth in his boke of ỹ sim- an wyt-
plicitie of prelates, ỹ al the apostles had egal power nesseth

that the apostles had like authoritie.

and dignitie gyuen thē by Chryste. And bycause all shulde preache one thynge, therfore the begynnynge therof was fyrst by one, whiche was Peter, who confessed for them all, that Chryst was the sonne of the lyuynge God, sayenge further, that in the chyrche there is one offyce of all bysshops, wherof euery mā hath a parte allotted hooly vnto hym. Nowe yf the bysshop of Rome maye medle ouer all where he wyl: then euery one hath not hooly his parte, for ẏ bishop of Rome maye medle in his parte with hym. And where Chryst sayde he wolde gyue Peter the keyes of heauen, that was sayde to hym, not for hym selfe onely, but for the hole chyrche, whiche confessyng the fayth that he dyd, shulde haue the keyes of heuen as well as he, as saynt Augustyne sayeth expounynge the gospell of Johñ in the fyftye treatye.

Ioh. xxi

Now conceruyng ẏ the authoritie of the last chapter of Johñ, where Christ sayd thryse to Peter. Fede my shepe. after he had confessed to loue Chryst, thryse asked: that place is (as Cyrillus sayeth expounynge the same) thus to be vnderstande, that bycause Peter had thryse denyed Chryst, wherby he thoughte hym selfe he had lost his apostleshyp. Chryst to comforte hym agayne, and to restore hym to his offyce, that he had lost, asked hym thryse, whether he loued hym, & so restored hym agayne to his offyce (whiche els he durst not haue presumed vnto) sayeng to him: Fede my shepe. With whiche exposicyon the auncient and holy expositours of that place do agree.

The expositiō of Cyrillus.

Certaynly to saye, that those wordes were spoken only to Peter, wherby he oughte to haue a preeminence aboue ẏ other: saynt Paule proueth ẏ cōtrary

where

where he sayde to all the bysshops assembled at Mi-
lete: Take hede to your selues, and to all your flocke Act. xx.
in which the holy goost hath put you to gouerne his
chyrche, whiche worde (gouerne) is in the Greke Pi- what
meniu, the same worde that Chryste spake to Peter, pascere
and doth sygnifie to fede and gouerne the shepe, as is.
the shepeherde ought to do, so that sayut Paule say-
eth, that the holy goost hath ordeyned all bysshops
to fede theyr flocke as S. Peter was bydden do.
S. Peter also hym selfe sayeth. Ye that be prestes, i. Pe. v.
fede the flocke of God amonge you, whiche worde
there spoken to all prestes is the same worde that
Chryst spake to Peter. So it appeareth playnlye by
scriptures aforesayde conferred togyther, that ney-
ther of the sayde places do proue that Peter had po-
wer gyuen by Christ ouer all ỹ other, that they shuld
be vnder him: and yet his primacie that he fyrst of al
the Apostles confessed oure fayth (with whiche con-
fessyon all the apostles dyd consente, and preached
the same standeth styll,) and all that wyll be saued
must folowe that lesson that he fyrst taught vs to cõ
fesse. Thus the bysshoppe of Romes power ouer all
whiche he wolde proue by those places wronge alle-
ged for his purpose, vtterly qualeth, and is not pro- faustine
ued. Besydes this, when Faustinus legate to the byf the bif-
shop of Rome alleged in the. vi. counsell Carthagi- shop o
nense that the bysshop of Rome ought to haue ỹ or- Romes
derynge of all great matters in all places by his su- atturney
preme authoritie, he alleged no scripture for hym, coulde
(for at that tyme no scripture was thought to make no scrip
for it) but he alleged vntruely the fyrst generall coũ- ture for
sell Nicene to make for that purpose, and after the his ma-
ster

boke was brought forth and no ſuche article founde in it, but the contrarye: yet the counſell at that tyme ſent to Cõſtantinople, Alexãdria, & Anthioche, where the patriarchall ſees were, to haue the true coppe of the counſell Nicene, Whiche was ſent vnto them, & alſo from Rome, whyther they ſent alſo for that purpoſe. And after they founde no ſuche article in it: but in the fyfth chapter therof, the contrary: that all cauſes eccleſiaſticall, ſhulde eyther be determined within ỹ dioſeſe, or els yf any were greued, thã to appeale to the counſell prouinciall, and there the matter to take ful ende, ſo that for no ſuch cauſes, mẽ ſhuld go out of theyr prouince: the hole counſel Cartaginenſe wrote to Celeſtine at that tyme beynge byſſhop of Rome, that ſythens the counſell Nicene had no ſuch article in it as was vntruely alleged by Fauſtinus but the contrary, they deſyred him he wolde abſteyne after to make any more ſuch demaunde, denouncing vnto hym that they wolde not ſuffer any cauſe great or ſmall to be brought by appeale out of theyr countrey, and therupon made a lawe, that no man ſhulde appeale out of the countrey of Aphrike vpon payne to be denounced accurſed. Wherwith the byſſhop of Rome euer after helde hym contente, and made no more buſynes with them, ſeynge he had nought to ſaye for hym ſelfe to the contrary. And at this counſell amonge others Saynt Auguſtine was preſent, and ſubſcribed the ſame, whiche he wolde not haue done had he knowen or taken any parte of the Goſpell or of the ſcripture to be contrarye. It was alſo determined in the ſayde counſell Nicene, that in the orient the byſſhop of Antioche ſhulde be chiefe, in

The anſwer of the hoole counſel vnto the byſſhop of rome

A lawe that no man ſhulde appeale to rome

S. Auguſtine.

Metropolitãs.

Egipte

Egipte the bysshop of Alexandria, aboute Rome the bysshop of Rome, and lykewyse in other countreys ỹ the metropolitans shulde haue theyr preeminence, so that the bysshop of Rome neuer had medlynge in those countreys. And in the same counsell the bysshop of Jerusalem (whiche cytie before had bene destroyed) was restored to his olde prerogatiue to be the chiefe in Palestyne and the countrey of Jurie, whiche chyrche of Jerusalem, pf places shulde be regarded shulde be the chyefe, for there was wrought and fulfylled the mysterye of oure redempcyon, and Chryst hymselfe the euerlastynge worde and sonne of god there preached in persone, and after his ascencyon all the Apostles and disciples, and sayne Paule also preached there in persone. The hole. xii. apostles began fyrst there, as Christe commaunded, to haue the sayenge of Esay the prophete fulfylled, where he sayeth: The lawe shall go forth out of Sion and the worde of God out of Jerusalem. Which place sayne Jerome there expounynge sayeth, that ỹ chyrch fyrst foũded at Jerusalem dyd sowe abrode all other chyrches of the worlde. And at that tyme, and a good season after, Rome had not herde tell of Chryst, so that the chyrche of Rome muste nedes confesse that they came out of Jerusalem, which was theyr mother as she was to all other chyrches, as Esay had prophecied. Now syth the purpose & ambicious obiection of ỹ bysshop of Rome is clerely auoyded, let vs returne to our purpose to declare what commission was gyuen by Chryst to his apostles. We shewed before that he had them preache and teache to all men all thynges

Esa. ii.

The interpretacion of S. Iero.

what cõmission was gyuen by Christ to his apostles.

that

that he had commaunded them, and he ſheweth the
Math.x. howe to enter theyr charge, ſayēge: Into what houſe
Luke.x. or place ſo euer ye ſhall enter, fyrſt ſaye: Peace be to
this houſe, and yf the chylde of peace be ther, he ſhal
receyue you, and yf they wyll not receyue you: thē go
forth out of the houſe or citie, and ſhake of the duſte
of your ſhoes agaynſt them in wyttneſſe of your la-
bour, For Sodom and Gomore ſhalbe in better caſe
at the daye of iudgement then they. And as Chriſte
commaunded them to make theyr enter wythe men-
cion of peace: ſo dyd he hymſelfe after hys reſurrecti-
on, apperyng to hys diſciples the euenyng nexte af-
ter, when the doores were ſhutte, ſayenge to them:
Peace be wyth you. And ỹ apoſtles in theyr epiſtles,
do begyn wyth deſyryng grace and peace to be wyth
them to whō they wryte. Chriſt furthermore ſayeth
Io .xiij. By this ſhall all men knowe, that ye be my diſciples
yf ye loue eche other. For where charitie is, there can
be no debate but all peace: and where it lackethe diſ-
Marc.ix corde doth enſue. Chriſt ſayd alſo to hys apoſtles in
the .ix. chapter of Marke: Haue peace among you.
He.xij. Alſo it is wryttē to the Hebrues. Folowe peace wyth
all meu and holynes, wythout whych noman ſhal ſe
Ro.xij. God. And to the Romanes he ſayeth: As muche as
is in you haue peace w̄ all men. Alſo onone after he
alſo ſayth: The kyngdō of god is iuſtice and peace ꝛ
ioye in the holy gooſt. Moreouer Chriſt whē he ſhuld
go out of thys worlde lelte to his diſciples peace, ſo
that peace and charitie ought to be among al chriſtē
men, and who ſo preacheth not peace but debate, cō-
meth not from Chriſt, but frome Satan. But nowe
the byſhop of Rome bycauſe he cā no lenger in thys

realme

realme vse his vsurped power in all thynges (as he was wont to do) and sucke out of this realme innumerable sõmes of money yearly to ỹ great damage of the same: he therfore moued and replete wyth furious ire and pestilent malice goth about to stirre all Christen natiõs, that wyll gyue eares to his diuelish inchaũtmentes, to moue warre agaynst vs, gyuyng our countrey in praye to all those that by hys deuelishe instigation wyll inuade it, whyche fewe wordes to gyue it in praye, how great mischefe they conteine I shall declare to the thou true Englysh man. Fyrst to make this realme a praye to al venturers, al spoylers, al snaphanses, all forlonehopes, all cõmeraũtz al rauenours of the worlde that wyl inuade it, is to saye, thou possessioner of any landes of this realme of what degre so euer thou be from the hyghest to ỹ lowest shalt be slayne and destroyed, and thy landes taken from the by those that wyll haue all for themselues. And thou mayst be sure to be slayne, for they wyll not suffer ỹ nor none of thy progeny to lyue for to make any claym after ward, or to be reuenged, for that were theyr vnsuertye. Thy wyfe shal be abused before thy face, thy doughter lykewyse deflowred before the, thy chyldren slayne before thyne eyes, thyne house spoyled, thy cattell dryuen awaye and solde before thy vysage, thy plate, thy money by force taken from the, all thy goodes wherin thou hast any delyte or had gathered for thy chyldren, rauened, broken, & delt awey in thy presence, that euery rauenour may haue his share. Thou marchaũt art sure to be slayne for thou hast eyther money or ware, or both, whyche they serch for. Thou byshoppe or prest, what so euer

To giue in pray what it is.

thou be ſhalt neuer eſcape, bycauſe thou woldeſt not take the byſhop of Romes parte, and rebell agaynſt God and thy prince as he doth. Yf thou ſhalte flee & eſcape for a ſeaſon, what ſo euer thou be, thou ſhalte ſe and heare of ſo muche miſery and abomination ỹ thou ſhalte iudge them happy that be deade before. For ſure it is thou ſhalte not at lenght eſcape. For al ſuredly to take the hole realme in praye, is to kyll ỹ hoole people, and to take the place for themſelues, as no doubte they wyll do yf they can. But for all thys thou Engliſh man take courage vnto the, and be no thyng afrayed. Thou haſt God on thy ſyde, whyche hath gyuen thys realme to the generation of engliſh men, to euery man in hys degre, after the lawes of ỹ ſame, thou haſt a noble victorious & vertuous kyng hardy as a lyon who wyl not ſuffer ỹ to be ſo deuoured by ſuche wylde beaſtes, only take a engliſh hert vnto the, and miſtruſt not God, but truſt ſurely in hym. And no doubte the ruine intended agaynſt the, ſhall fal on theyr owne neckes ỹ intend it. And feare not though the deuyll and his diſciples be agaynſte the, for God thy protectour is ſtronger then he and they, and ſhal by his grace gyue him and them a fale And to ſhewe vnto the, that God is on thy ſyde, conſyder, that it is wrytten in the. vi. chapter of the pro-
Prouer. vi. uerbes, that among many crimes ther reherſed that God hateth: chiefly he doth abhorre thoſe perſones ỹ ſowe diſcorde among theyr brethren for al we chriſtē men be brethren vnder our heauenly father. Alſo it
Io. viij. is written in the goſpel of Jhon, that thoſe that ſtyre men to murder be chyldren of the dyuell, which was from the begynnynge of mankynde a murtherer, &

brought

brought Adam to synne, and therby to deathe, euen as ẏ Jues his chyldrē styrred ẏ people to put Christ to death Paule also writing to ẏ Romanes warneth vs to beware of those ẏ do make discencion & debate amonge them agaynst the doctrine ẏ he had taught them, and byddeth vs eschue theyr companye. And herein the holy goost wroughte in Paule, for these many yeres past, lytell warre hath bene in these parties of christendome, but the bysshop of Rome hathe bene eyther a styrrer, or a neurysher of it, but seldom any pacifier of it, oneles it were for his ambition or profyte. Wherfore good christen people for as moche as God is not God of discencyon, but of peace, who cōmaundeth by his worde peace alwayes to be kepte we are sure that all those that go aboute to breake peace betwene reames, and to brynge them to warre are the chyldrē of the deuyl, what holy names so euer the pretende to cloke theyr pestilente malice with all, whych clokyng vnder hypocrisie no doubt is double dyuelyshnes, and of Christ moost abhorred, bycause vnder hys blessed name they play the deuyls parte. And therfore syth Christ is on oure syde agaynst thē, lette vs not feare them all but puttynge oure confidence in almyghty God, & cleauynge fast to the kynges maiestie oure supreme hede immediately vnder Christ of thys churche of Englande, as faythful subiectes by gods lawe oughte to do (thoughe they go about to styre Gog & Magog, & al ẏ rauenors of the worlde against vs) we trust in God verely they shall haue such an ouerthrow, as is prophecied by Ezechiel, against Gog & magog goyeng about to destroe ẏ

Ro.xvi.

☞

i.Corin. xiiij.

Ezech. xxxix.

people of God whom the people of god ſhal ſo banquyſh and ouerthrowe on the moũtaynes of Iſrael, that none of them ſhall eſcape, but theyr carcaſes there ſhall lye to be deuoured by kytes and crowes and byrdes of the ayre. Theſe thynges be ſpoken good Chriſtẽ people agaynſt ỹ byſſhoppes of Rome and theyr adherentes, not for any malyce or hatred of theyr perſons, but to the intente ye ſhulde eſteme them none otherwyſe then ỹ ſcripture of god, then ỹ generall coũſeyles, then ỹ holy doctours of ỹ chyrche wolde haue you to eſteme and thynke bothe of them
4. Ti. iiii and of theyr authoritie. Wherfore let vs not folowe theyr doctryne whiche is the doctrine of deuyls, but accordynge to the counſel of this true apoſtle of god let vs not refuſe the great fauoure and grace which god hath vouchſaued to ſhew vs in this acceptable tyme, whiche no doubte is the tyme of helth and ſaluacion, to as many as wyll imbrace and receyue the moſt comfortable Goſpel and glad tydynges of our ſauyour Jeſu Chriſt, whiche Goſpell in caſe we wyll byleue with an erneſt repentaunce of our former lyfe folowynge not the doctryne of theſe falſe prophetes and deceyuours of the people, but the doctrine of this bleſſed apoſtle Paule and his exemple deſcribed vnto vs in this Epiſtle, no doubte we ſhal be the choſen chyldren of God and enheritours of the heuenly kyngdome through Chryſte our Lorde. To whom with the father and holy gooſt be gyuen all honoure, prayſe, and thankes. Amen.

The

The goſpell on the fyrſt ſonday in lente.
The fourth Chapter of Mathewe.

Thargument.

Chriſt after he had faſted fourty dayes is tẽpted of the deuyll.

THen was Ieſus led awaye of the ſpirite in to wyldernes to be tempted of the deuyll. And when he had faſted fourty dayes and fourty nyghtes, he was at laſt an hungred. And when the tempter came to hym he ſayde, yf thou be the ſonne of god, commaunde that theſe ſtones be made bread. But he anſwered and ſayde, it is wrytten man ſhall not lyue by bread onely, but by euery worde that proceadeth out of the mouthe of God. Then the deuyl taketh hym vp in to the holy cytie and ſetteth hym on a pinacle of the temple, and ſayth vnto him yf thou be the ſonne of God caſt thy ſelfe downe headlynge. For it is wrytten, he ſhall gyue his angels charge ouer the, and with theyr handes they ſhall holde the vp, leeſt at any tyme thou daſhe thy fote agaynſt a ſtone. And Ieſus ſayde to hym, it is wrytten agayne. Thou ſhalte not tempte the Lorde thy God. Agayne, the deuyl taketh hym vp in to an excedynge hye mountayne, and ſheweth hym all the kyngdomes of the worlde anb the glorye of them, and ſayeth vnto hym, all theſe wyl I gyue the yf thou wylte fall downe, and worſhyp me. Then ſayde Ieſus vnto hym, auoyde Satan. For it is wrytten. Thou ſhalte worſhyp the Lorde thy God, and

hym onely ſhalte thou ſerue. Then the deuyll leaueth hym, and beholde the angels came, and miniſtred vnto hym.

GOod chryſten people in this Goſpell is ſhewed vnto vs of Chryſt, howe Chriſt was led aparte in to wyldernesſe of the holy gooſt, and was tempted of the deuyll, and howe valiantly he vaynquyſhed and trode hym vnder foote. Nowe yf we wyl beholde this hole thynge with the eyes of our fayth, no doubte we ſhal fynde, that Chriſt ſuffered and dyd all theſe thynges not for his owne ſake, but for our ſake. For nothyng eyther great or ſmale was euer done of hym, but it ſerued and tended to our profyte, weale, and commoditie. His temptation, faſtyng, victory, yea his crucifienge his paſſyon and death, were all togyther for our cauſe, euen as he declareth and confyrmeth hym ſelfe, that he came to miniſter, to ſeruc, to weyte vpō, & not to be miniſtred vnto, not to be ſerued, nor tended vpon. Wherfore euen in this place is Chriſte to be catched holde vpon as a ſynguler gyft, for aſmoche as he was gyuen all togyther of the father vnto vs with all that euer he dyd. Yea and furthermore he ought to be ſet before our eyes as a preſident and exemple to the intente we alſo ſhulde take vpon vs our croſſe and folowe his ſteppes. For as Peter wytneſſeth, Chriſt ſuffered for vs and was gyuen vs for exemple, that we ſhulde folowe his ſteppes. And whē ye heare that he was led of the holy gooſt in to wyldernes to be tempted of the deuyl: ye ſhal lerne hereby, that vnto the choſen perſons all aduerſitie that chaunce vnto them & all temptacions be ſente vnto them by the holy gooſt & by the proper wyll of God,

Chriſtes tentation is our victorie.

Lu. xxi.

Mat. xx.

i. pet. ij.

to the

to the intente they ſhulde learne, what ſuche temptacyons in ſuche tyme layde vpon them, ſhulde helpe them: and that they ſhulde the more feruently ſeke and call vpon god for helpe and ſuccoure. For aſſuredly, when neceſſitie is layde vpon a man, it ſtyreth hym moche rather to prayer, lyke as the Prophete ſayeth. To the Lorde in my trouble I cryed, and to my crye he gaue eare. Moreouer when ye heare, how myghtely Chriſt ouercame Satan, & howe by ſcripture he deſtroyed and defayted the curſed aſſautes & ſnares, which he layde for him: by this ye may learne that no temptacyon can any otherwyſe be ouercome then by Chriſt. And in eſpecyal we ſhal hereby learne (good people) that to a chriſtian ſouldioure is neceſſary the weapon of gods worde, yf at any tyme the deuyll ſhulde aſſaulte hym, lyke as in the Epiſtle of Paule to the Epheſians it is recorded. For what ſhal this enemye do, what power ſhall he haue vpon me, yf in temptacyon I haue no more but this one worde of Chriſt faythfully fixed and imprinted in my hert: Cōfidite ego vici mūdū: That is to ſay, be of good chere and be bolde, for I haue ouercome the worlde. Pſalm. cxxi.

But let vs nowe ſe with what maner temptacyons the deuyll aſſayed Chriſt. Fyrſt he tempteth hym wt the care of the bely, ſayenge vnto hym, yf thou be the ſonne of God, commaunde theſe ſtones to be made loues of breade. All byleuers no doubte maye be named the chyldren of God, as in the. vi. chapter of geneſis it appeareth. This therfore in effecte the deuyl ſemed to ſay vnto Chriſt: Yf thou arte the chylde of god, why doth not god take care for the? why doth he not miniſter vnto the, meate and drynke & ſuch other The care of the bely.

neceſſa-

neceſſaries. What thinkeſt thou god hath any thyng to do wyth the. tary & loke ſtyll while deintye meate flye into thy mouth. Thus by this meanes, Satan labored to bryng Chriſte awaye from his truſte in god, and to charge hym w̄ infidelitie and wyth vnprofitable care, to ſe whyther he wolde leaue God & make his bely an Idoll. But what doth Chriſt. helpeth no place at all to ſuche aſſautes and engens of the deuyll, but perſeuerynge and ſtyckynge ſtyflye in hys confidence towardes God ſaithe, not in only bread ſhall man lyue, but in euery word that cōmeth out of Gods mouth, as who ſhuld ſaye, yf bread be at hand vnto vs, I know ryght wel, that we ought to lyue by bread, but not for ỹ bredes ſake, but rather for the wordes ſake, wherby god hath gyuen ỹ power and vertue vnto the bread to abate mans hunger but yf no bread at al be preſēt, then we owght to lyue by the worde of god and to hange of it. And then yf we haue pure and ſure fayth to his word, thys bread can not but come vnto vs, thoughe it muſt be ſente by miracle downe from heuen euen as in tymes paſt the chyldren of Iſraell were fedde wyth breade from heuen which they called Manna. Lo lo deare frēdes in this wyſe Chriſt vanquiſheth, deſtroyeth, and taketh priſoner the deuyll for our cauſe and profytte, to thentent yf we ſhal happen to fall into lyke engēs and temptations of the deuyll, that vngodlines and infidelitie, ſhuld not haue the vpper hande vpon vs but ỹ this exemple of Chriſt wyth ſo many promiſes which be remedies againſt the care of the bely beyng of vs folowed & taken, myght vanquiſh our goſtly enemy Satan, bynd him, caſt him downe to ỹ groūd

Deu. viij Non in ſolo pane &c.

pſal. lxxvij.

and

and trede him vnder fote, Seconde, the deuell wolde very fayne haue entysed Christ to tempt god by lettynge hymselfe fal downe from the temple wythout any nede at all, wyrestynge scripture for that purpose by thys meanes prouyng, whyther he myght ouercō Christ which semed in outward apperaunce to be of great simplicitie & to be clothed in shepes garmētes, and whyther he myght moue hym to attempte any thynge agaynst gods worde. And here shall ye marke that the deuill hath mo wayes then one to assault vs sely mortall men and women. He knowethe in what parte we be most weake: and yf in one thyng he happen to fayle of his purpose, he assayeth another way For of our destructiou and condemnation taketh he pleasure. Bycause therfore he could not drawe christ to the cere of ꝑ bely, he hopeth by this darte to stryke hym thorowe, wherwyth he wolde perswade & moue him that he shulde tempte God. Wherfore he setteth him vpō the toppe of the temple, sayeng: Yf thou be the sōne of God, let downe thy self, for he hath gyuē a commaundemēt vnto his angels ouer the to take the vp in theyr handes, lest thou shuldest stomble wt thy feet agaynst any stōne. But I pray you why doth the deuel ouerskyp that part of the psalme that they shulde preserue the in thy wayes? Surely bycause it made agaynst hys purpose. And therfore Christe answereth hym It is wrytten: Thy Lorde god thou shalt not tēpte As though he wolde say, God doth strongly defend his faythfull chyldren, neither doth he leaue them in any dystresse. Yea and to hys angels hath he gyuen in commaundemēt to take charg not of me only, but also of all electe and chosen per-

we ought not to seke our selueses peryls.

sons ꝑ they maye passe their iourneye wythout stopp disturbance or grefe. But God wyl not therfore that we shulde despyce the meanes wherby he helpeth vs and worketh. Why shulde I cast my selfe in to ꝑ water when I haue a brydge or a shype to conueye me ouer? In lyke maner why shuld I here cast my selfe downe from the temple, where as I haue stayers to go downe by? He that loueth peryll shall fall in to it.

Eccl.iij. So chryst agayne beareth a waye the victorie in the battayl wyth the deuel and that wyth strōg & pythy obiections taken out of ꝑ scripture, to teach vs how in like maner we owght to war wyth the deuel. Last of all, the deuell yet stynteth not, but procedyng styl to tēpte hym, carieth hym vp into an exceedyng hygh toppe of a mountayne and sheweth him all the kyng domes and dominions of ꝑ worlde, sayenge: All this wyll I make the mayster and Lorde of, yf thou wolt fal downe & worshyp me. Here (good people) we learn that the deuel is both lorde and prince of this worlde that is to wytte of worldly vanities as Chryst also calleth hym in the .xij. chap. of Jhon. And moreouer that as many as cleaue to the vayne and transitorie thynges of this world and which be drowned therin and woll not be deade to this world, pertayne not to Christes but rather to the deuels kyngdom. For vpō what so euer thynge I fyxe my hope, & what so euer I loue a boue God is properly my Idol, as yf my hart be geuē to honour, to plesure, to ꝑ power of this world, surely such thynges are my Idols and I worshyp the deuyll. Yea yf in owtwarde apperaunce I were a good and iust man and trusted therypon and not vpon gods mercye, thys same selfe goodnes were

Satan is lorde & prince of thys worlde.

what it is to worshyp Saran.

a de-

a deuyll and an Idoll, whyche thynge Esay the pro-
phete testifieth, sayenge. They haue worshipped the
workes of theyr handes. And saynt Augustine saith: Esay.ij.
My loue is my God. Nowe, to loue the creatures a-
boue God, what other thynge is it then to worshyp S.Au-
the deuyll? But herken my frendes how highly oure stine.
sauiour Christe is displeased wyth suche blasphemy
and Idolatry. Auoyd, sayth he, O Satan, this thy coun
sayle is in no wyse of a godly person to be suffred. Deu.vj
For it is wryten that a man must only worshyp God
and serue him. Lo thus the thyrde tyme Christ ouer-
came the deuel and chased him away with the worde
of God. Wherfore good brethren and systers like as
by Christ all temptations, synne, death, Satan, and
hell must be ouercome of vs: so we oughte to be well
fensed wyth Gods worde, wherin by Christe is rea-
ched and delyuered vnto vs helpe and comforte, and
onles we be armed wyth it, doubtles we shall
anon streye oute of the ryght waye and
fall into the snares of the deuyll.
From which God by Christ
our sauiour moughte
mercifully defende
vs. To
whome be all prayse
glorie and thankes
Amen.

The Epistle on the seconde sondaye in lente.
The fyrst Epistle to the Thessalonians and
the fourth Chapter.
Thargument.

☞ In thys Epiſtle doth thapoſtle exhorte vs to maynteyne a perpetuall purenes and innocency of lyfe.

WE beſeche you (brethern) and exhorte you by the Lord Ieſus, that ye increace more and more, euē as ye haue receyued of vs, how ye ought to walke and to pleaſe God. For ye knowe, what commaundementes we gaue you by our Lord Ieſu Chriſt. For this is the wyll of God euen your holynes, that ye ſhulde abſtayne frō fornication, and that euery one of you ſhulde knowe howe to kepe his veſſell in holynes and honoure, and not in the luſt of concupiſcence as do the hethē which knowe not God, that no man oppreſſe and defraude hys brother in bargaynynge, by cauſe the Lorde is the auenger of all ſuche thynges, as we tolde you before, and teſtified. For God hath not called vs vnto vnclennes, but vnto holynes in Chriſte Ieſus our Lorde.

THe Epiſtle of thys daye, ryghte deare brethren and ſyſters in oure ſauioure Chriſt Jeſu, doth admonyſhe and teache vs all, whyche haue or at the leſt we oughte to haue knowlege of ꝑ wey of iuſtice (whyche is none other thynge then the lawe of the Goſpel, euen the law of grace) that we do not decline nor ſtray abrode nether on the lefte nor on the ryght
Iosue i. ſyde oute of the ryghte trade and path that Goos worde hath ſet forth vnto vs, but that we ſhulde con-

tynue

tynually and buſely walke by the ſame. After thys, this holy apoſtle declareth vnto vs, what the wyl of our Lozd is, Now as towchyng the fyrſt, ſaynt Paul here wrytyng to the Theſſalonians, ſayeth: My bre-thren from henceforth, we prayе and requyre you in Jeſu Chriſte, that ye encreaſe more & more, and that ye walke in the waye of Juſtice in the maner as ye haue herd of vs how ye ſhulde walke, and to pleaſe our Lozde in conformynge and faſhonyng your ſel-ues holly vnto his wyll. Lo deare frendes here maye ye marke the difference betwene a teacher of the law and a preacher of grace, as thys good apoſtle ſaynt Paule was. The law teachers threathē and manace folke yf they obey them not. But Paule contrary be-ynge a preacher of grace and fauoure, louyngly deſ-reth and exorteth men to do theyr dewetye. And wyll ye knowe the wyll of our Lozde my brethren and ſyſ-ters? The wyll of our Lozde (ſayeth ſaynt Paule) is The wyl of God. your ſanctifienge, that is to ſaye, that you be in hym ſanctifyd and holy, that is to wyt, that beyng renew ed by the holy gooſt, ye walke not in the lawe of men but of god, And for to be ſanctified in him, you muſt do tow thyngs. Fyrſt yt muſte be knowne, how euery man ought to poſſeſſe hys veſſell in ſanctificatiō, ho neſtly and purely whowt any fraude or decepte. My frendes ye ſhall vnderſtande, that we haue two veſ- i.cor.xv ſels in vs, that is to wyt, our body which is our owt-warde veſſell, and this we owghte to poſſeſſe in al pu renes, not as the Gentyls and Panymes dyd, in fo-lowynge theyr deſyres, ſēſualpties, and theyr carnal concupiſcences, in committynge horrible and abho- i.cor.i. minable ſynnes before God and before ỹ world. And

here doth thys apostle saynt Paule condēne not on-
ly syngle fornication and lechery, but also an vncō-
ly vsyng of ỹ lawful bedde, for our wedlockes ought
to be cleane & holy. Our soule is our vessell inward-
ly, whych ought to be a vessel of goostlynes that is to
wytte, an habitation and mansion of the holy goost,
of fayth, and of all grace. The seconde thynge that
must be done of vs for to be iustified in God: is that
no maner person do cause to be done to hys neyghe-
bour and vnto his chrysten brother any displeasures
any griefes, or any falshode and vntrouth, in any bu
sinesse what so euer it be. And wherfore? Surely by-
cause that our Lorde in all these thynges is the reue
ger and suche one as wyll no doubt take vengeaūce
and punishment. For this cause here it is commaun-
ded vs to haue loue and charitie, towarde our neygh
bour as to our selues, the which thynge is vnto vs
declared also by the lawe of nature, which byddeth
vs do none otherwyse to other thā we wold be done
vnto our selues. For herein is comprysed ỹ hole lawe
as also our Sauiour Chryst wytnesseth in the. vij.
chapter of Matheu. Wherefore good people accor-
dynge to Paules counsayle here, let vs increase eue-
ry daye more and more in our fayeth & loue towarde
God. For assuredly our fayth, yf it be the ryghte and
vnfayned fayth muste nedes growe wyth dayly in-
crease and not diminish. It muste I saye increase &
not decrease. Let vs folowe the moost holsome pre-
ceptes of lyfe whyche saynt Paule exhorteth here the
Mat. vij Thessalonias vnto. But yet ye muste here note and
vnderstande, that he exhorteth them by our Lorde
Jesu Christ. So that ye maye very well see that the

good

good Apostles and preachers of God haue no power nor authoritie to teache any diuers doctrine from the doctrine of Christe. Wherfore let vs take payne and endeuour our selues, my frendes, that we maye obtayne grace and sanctification in our Lorde Jesu Christ, considerynge that our God hath not called vs to vnclenlynes, but in purenes, in clennes, and sanctification, and we shal haue the frute whych our present epistle pretendeth. The whyche thyng graunt vs God the father of heuen wyth the sonne and holy goost three persons in deitie. Amen.

The Gospell on the seconde sondaye in lent. The.xv. Chapter of Mathewe.

Thargument.

The woman of Cananee intreatethe for here doughter.

Iesus went thence, and departed into the coastes of Tyre and Sydon, and beholde, a woman of Canaan whych came out of the same coastes, cryed vnto hym, sayenge, haue mercye on me o Lorde, thou sonne of Dauid. My daughter is piteously vexed wyth a deuyll. But he answered her nothinge at all, and his disciples came, and besought hym sayenge, send her awaye, for she cryeth after vs But he answered, and sayd: I am not sent but vnto the lost shepe of the house of Israell. Then came she, and worshypped him, sayenge: Lorde, helpe me. He answered, and sayde: it is not mete, to take the chyldrens bread, and to cast it to doogges. She answered

red and ſayd: treuth Lorde, For the dogges eate of the cromes, whiche fal frō theyr maſters table. Thē Ieſus anſwered and ſayd vnto her. O woman, great is thy fayeth, be it vnto the, euen as thou wylt. And her daughter was made wholle euen at that ſame tyme.

IN the Goſpell of this daye (good people) is preſēted and declared vnto vs the ſtedfaſt fayethe and ȳ great humilitie of the good Canamte which (though ſhe were not of the people of the Jues and of the chooſen of God, but of the people of the gentyls) yet ſhe truſtynge holly in the goodnes & mercy of our Lord Jeſu Chryſt, in reputynge and countynge her ſelfe vnworthy of the grace and fauour of God cam humbly and wyth great fayth for to aſke of our Lorde helth for her daughter, which was ſore tormented & vexed wyth the eupll ſpirite. But our Lorde to thintent he wolde haue her tryed anſwered her nothyng The diſciples ſeyng the importunitie of the woman and that ſhe had neuer done, began to praye hym ȳ he wolde diſpech her, and ſend her away. Our Lorde then ſayd vnto them (as a good ſhepherde) ȳ he was not ſent but only vnto ȳ ſely pore ſhepe of the houſe of Iſrael, that is to wytte, to the Jues whyche were fallen into ruine and deſtruction for lacke of a good feder that ſhulde fede them wyth the worde of God. Yet neuertheles in concluſion he dyd dyſpetche her wythout theyr interceſſions. But what ſygnifyethe thys vnto vs, that our Lorde dyd anſwer nothynge vnto her? Truly truly my frendes in this he wold declare

clare vnto vs, that in our prayer we ought to perse-
uer and continewe wythout ceasynge in faythe and
humilitie. For the good Cananite seynge that oure
Lorde had answered nothynge to her, & that he had
sayd vnto hys disciples, that he was not sent but vn
to ỹ forlorne & loste shepe of ỹ house of Israel, which
for defaulte of a good sheperde were perysshed, she
dyd not leaue Christ, but dyd styll call vpon hym w̃
a bolde spirite. Yea she dyd prostrate herselfe hũbly
vpon the grounde before our Lorde, and in cõfessing
his godhed dyd worshyp hym, sayeng: Lorde help me
Our Lord, to thintent he wolde yet trye her through
ly, answered her agayne, that it was not good ne rea
son to take the bread from the chyldren and to gyue
it vnto the dogges. The Cananite forthwyth confes-
sed, that she truely was a byche, a Gentyll, a worshyp
per of Idols, and that she was not worthy of the be-
nefyte and of the grace, that she dyd demaunde of
our Lorde, not wythstandyng yet sayd she o Lorde
the dogges do eat of the crummes whyche fall from
the table of theyr lordes. As who shuld say, I do not
demaunde the breade from the chyldren (Lorde) but
I wolde be ryght well contented wyth the crummes
or skrappes that is to saye wyth the least porcion of
your graces. Then our Lorde consyderyng that she
had so stedfast a fayth and trust in hys mercy, anone
sayd vnto her, O woman thy fayth is great, let yt be
done to the accordynge to thy wyll and demaunde.
And incontinẽt as he had spoken this word, lo euen
from the selfe same hour her daughter recouered her
health, and was as well as euer she was. Now ther-
fore let vs folowe (my dear frendes) the fayth of this

good woman of Canauee nothynge hoppynge in our ſelues, but only let vs faſten in Chriſt our hope, our loue and fayth for to obteyne ſpirituall helth. I ſaye my frendes let vs haue lowlynes of hart and humilitie, let vs knowlege our ſyckeneſſes, let vs truſt alonly in the goodnes of our ſauiour, not in his creatures, not in oure owne ryghteouſnes, not in oure owne dreames & inuẽcions, but only in his depe and profoũde tẽder loue & kyndnes which he hath towardes his creatures & in his great mercy counting our ſelues farre vnworthy of hys grace, and lette vs beleue ſtedfaſtly, that whan he ſhall haue pronounced the worde, we ſhall haue health, ſuche as it pleaſeth hym, whether it be bodyly or goſtly. vnto whome together wyth the father and holy goſt thre perſons and one in deitie be rendred all prayſe, thankes, honoure, and commendacion, in infinita ſecula.

Amen.

The Epiſtle on the thyrde ſondaye in lente. The. v. Chapter to the Epheſians.

Thargument.

In thys Epiſtle we be warned that we receyue not the kyngdome of the deuell, whych conſyſteth in euell affections, in pdell lyuynge, in fylthynes, and in vncleane ſpirites.

BRethren, be ye therfore folowers of God as deare chyldren, and walke in loue eũ as Chriſt

loued

loued vs, and gaue himselfe for vs an offeringe and a sacrifice of a swete sauer to God. As for fornicati on and all vnclennes, or couetousnes let it not be once named among you, as it becommeth sayntes: or fylthynes or folyshe talkynge, or iestyng, which are not comly: but rather gyuynge of thankes. For thys ye knowe, that no whoremonger, eyther vncleane person, or couetouse person, (whyche is a worshypper of ymages) hath any inheritaunce in the kyngdome of Christ and of God. Let no man deceyue you wyth vayne wordes. For becawse of such thynges commeth the wrath of God vpon the chyldren of disobedience. Be not ye therfore com panyons of them. Ye were somtyme darkenes, but now are ye lyghte in the Lorde. Walke as chyldren of lyghte. For the frute of the spirite consysteth in all goodnes, and ryghteweśnes and trueth,

The Epistle of thys daye good chrysten audience doth teache vs that we oughte to folowe oure teacher & captayne whych is Jesu Christ, in goynge in the true charitie without any dissimulation, that is to saye, in hauynge loue towarde God and oure neyghbour euen as he hath had towardes vs. And I praye you what loue what charitie & fauour hath he had towarde vs? Saynte Paule doth shewe vs thys whan he sayth, that he hath gyuen himselfe for vs to be a sacrifice an oblation and a lyuely host vnto God hys father, whā that by the wyll & ordinaūce of the euerlastyng father of heuen he was tyght wel

cõtẽted, wyllyngly to ſuffer death and paſſion for our
ſowle helth and ſaluation. And truely at that tyme
there departed frõ hym a good ſauour wyth a great
ſwetneſſe. For by hys death we whyche were but in-
fection, corruption, and ſynne haue bene all purifi-
ed. Yf it be thus (my frendes) that he hath gyuẽ hym
ſelfe for vs an oblation in odoure of ſwetneſſe: let vs
then endeuer vs wythe all oure powers to offer oure
ſelues vnto hym as lyuely and holy ſacrifices in eſ-
chuynge all lechery, whordome, fornication, and co-
uetouſneſſe, whych be thynges ſo abhominable that
they be not to be named amonges chriſten men. In
eſchuynge in lyke maner all ribawdouſe villanous
and foolyſh wordes, whyche be aſſuredly not apper-
teynynge, but farre vnſemynge vnto chriſten people
But glorifie & prayſe we our Lorde, and yeld we vn
to him graces and right harty thankes for the great
benefyttes and gyftes whyche he dayly doth largely
poure vpon vs. For ſaynt Paule ſayeth vnto vs,
that for truth all fornicatours, al lecherous perſons
all folkes replenyſhed wyth vnclennes and all couе-
tous people (whyche in very dede do worſhip Idols)
ſhal not haue parte of the realme and glorious king
dome of God and of Jeſu Chriſt, and that we ſhuld
kepe vs well from beyng begyled by vayne wordes
and all falſe doctrines. For of truthe, bycauſe of the
ſayd thynges the dradfull wrath and diſpleaſure of
God hath bene opened and vttered vpon the chyldrẽ
that wãt pure fayth in God. Certaynly theſe perſõs
thynke that the waye of God is not good, ryght, nor
true. Kepe you well (my frendes) from beynge parta-
kers wyth ſuch maner of folkes. And yf you haue

bene

bene herbefore in darkenesse & by reaso of synne out of the ryght waye and departed from the true lyfe, and the true veritye which is Jesu Christ be ye now lyghtened in our Lorde, and se from henseforth ye walke as chyldren of the lyght. And wol you knowe what frute and profyte hereby you shall haue: Surely my frendes the frute of the lyght is goodnesse, trouth, and iustice, and this iustice is a iustificatyon whych we haue, as testifieth saynt Paule, by lyuely & vnfeyned faythe, and not by our workes or merites inasmoche as we fele wythin vs the goodnes and the mercye of our Lorde and the vndoubted trouth of hys promyses. The whyche thynge God gyue vs grace wel to fele by our Lorde Jesu Christe A M E N

Ro.iiij. Gal.ii

The gospell on the thyrde sondaye in lente.

The.xi. Chapter of Luke.

Thargument.

☞ Christe casteth out deuels by the pour of god to stablyshe the fayth of his disciples, and sheweth who be happye.

IEsus was castyng out a deuyll, and the same was domme. And when he had caste oute the deuyl, the domme spake, and the people wondred. But some of them sayde he casteth out deuyls thorow Belzebub the chief of the deuyls. And other tempted him, and required of him a signe from heauen But he knowinge their thoughtes, sayd vnto them: Euery kyngdomme diuided agaynste it selfe, is de-

ſolate: and one houſe doth fall vpon another. Yf Satan alſo be deuided agaynſte hym ſelfe, howe ſhall hys kyngdome endure? Becauſe ye ſaye, that I caſte out deuyls thorowe Belzebub. Yf I, by the helpe of Belzebub caſte out deuyls, by whoſe helpe do youre chyldren caſte them out? Therfore ſhall they be youre iudges. But yf I wyth the fynger of God caſt oute deuyls, no doubt the kyngdome of God is come vpō you. ¶When a ſtrong man armed whatcheth hys houſe: the thynges that he poſſeſſeth are in peace. But when a ſtronger then he commeth vpon hym and ouercommeth hym, he taketh frome hym all hys harnes wherin he truſted and deuideth his goods. He that is not with me, is agaynſt me. And he that gathereth not wyth me, ſcattereth abrode. ¶When the vncleane ſpirite is gone out of a man, he walketh thorow drye places, ſekynge reſt. And when he fyndeth none, he ſayth: I wyll returne agayne vnto my houſe, whence I came oute. And when he cōmeth, he fyndeth it ſwepte and garnyſſhed: Then goeth he and taketh to him ſeuen other ſpirites worſe then hymſelfe: and they enter in, and dwell there. And the ende of that man is worſe then the begynnynge. And it fortuned that as he ſpake theſe thynges, a certayne woman of the company lyfte vp her voyce, and ſayde vnto hym: Happye is the wombe that bare the, and the pappes whyche gaue the ſucke. But he ſayde: Yea happy are they that heare the worde of God, and kepe it.

IN the Gospell of thys day it is fyrst spoken(good people) of an euel spirite whyche was dombe, whō oure Lorde Jesu Chryste caste oute of a poore man whych was possessed and vexed with him, after such sorte, as the poore dombe man incontinent after hys healynge dyd begynne to speake in suche wyse that the people which saw it were greatly amarueled and astoyned at him. Now by this same dombe spirite(yf ye lyst to pycke out an allegorie) may be figured and representented vnto vs those whych can nother praye to God, nor prayse hym nother wyth mouth nor wyth hart. And it folaweth immediatly in the text that the Jewes the scribes and pharisees seynge the vertues and puissaunces of oure Lorde, some hauynge euyll wyll agaynst oure Lorde, dyd begynne to murmure and to blaspheme agaynst hym, sayenge, that he dyd caste forth deuels oute of mens bodys by the vertue of the dyuel. And some other goyng about to tempte hym demaunded a sygne from heauen. But our sauioure and redemer Jesus Chryste (vnto whome all thynges be open and knowen, whyche doth knowe perfytly ỹ hartes of men) seing theyr euyl thoughtes hath shewed them manyfestly ỹ they iudged noughtely, & that they had no cause to slaunder & to blaspheme his worke, for the kyngdome of Satan, sayth he, is not diuided in it selfe, or els it shulde not haue endured so longe, but trouth it is that ỹ deuyl is cast out by the worde of God, & not by an other deuyl, as theyr chyldrē can beare wytnes agaynst them. After this thynge accomplyshed & done, oure Lorde doth come to declare by two similitudes, ỹ betwene hym & ỹ euyl spirite ther was no lykelyhode affinitie nor cō

munī-

munication. The fyrſte ſimilitude is of the ſtronge arme or power keppynge the entrynge of the houſe, whyche is the deuel of hell that kepeth the entrynge of the houſe, that is to ſaye the ſoule of the ſynner whyche is in his poſſeſſion, and al that which he doth poſſeſſe is in tranquilitie and reſt, whan none dothe wythſtand hym. But our kynge our protectour and our captayne Jeſus Chriſt whych is farre ſtronger then he wythout any compariſon, by his grace doth delyuer vs from the puiſſaunce of his ſtrength. The ſeconde ſimilitude. When the vnclenly ſpirite, that is to ſaye, the deuyll commyth out of the man whan he ceaſyth to tempte hym or from the poſſeſſyng of hym he doth go by places which be wythout water, which be not ſoft nor delicate, but hard and reſyſtyng manly vnto ſuggeſtions, Then he ſekynge reſte and not fyndynge it, for as much as he can not ſurmoũt the ſame, he retourneth vnto the houſe from whence he is come, that is to ſay, to the conſcience from whence he had bene caſt bythe grace of God. And when he commeth, he fyndeth it clenſed and purifyed by this great ſpirite. And then ſeyng that he cã not ſurmoũt and ouercome it, he taketh wyth hym ſeuen ſpirites worſe then hymſelfe agaynſte the vertue of the holy gooſt, and dwelleth in the ſame houſe, namely yf the ſoule be not reſyſted by the holy gooſt. And truly my bzethzen yf he may haue entre: the eſtate of this poze ſoule is a great deale worſe then it was befoze. In ỹ ende of our goſpell he ſayeth, that a certayne good woman of the multitude cam to gyue bleſſynge and commendacion to our Lozde, ſayenge, that the bely which had bozne him was bleſſed, & the bzeſtes which he

he had ſucked. And that is ryghte trouthe. But ourc Lorde by hys anſwere wolde gyue vs knowledge, where lyeth or whence procedeth al bleſſyng. That is to wytte, to heare the worde of God, and to kepe it, & to put it in execution. And yf we do thys, we ſhalbe truely bleſſed. By Chriſt our Lord. To whom is due all bleſſyng, honour, glorie and imperie. Amen

The Epiſtle on mydlent ſondaye, The fourth Chapter to the Galathians.

Thargument.

☞ We be here taught by an allegorie of the bondage of the lawe and fredome of the Goſpell.

BRethren it is wrytten, that Habraham had two ſonnes, the one by a bonde mayd, the other by a free woman. Yea, and he which was borne of the bonde woman was borne after the fleſhe: but he whyche was of the free woman, was borne by promes. Whych thynges are ſpoken by an Allegorye. For theſe are two teſtamentes, the one frome the mounte Sina, which gendreth vnto bondage, which is Agar, for mounte Sina is Agar in Arabia and borderethe vpon the citie, whyche is nowe called Ieruſalem, and is in bondage wyth her chyldren. But Ieruſalem, whych is aboue, is free: whych is the mother of vs all. For it is wrytten reioyce thou baren that beareſt no chyldren: breake forth and crye, thou that trayueleſt not: For the deſolate hath many moo chyldren, then ſhe which hath an huſband.

Brethrē, we are after Isaac the chyldrē of promes. But as then he that was borne after the flesshe, persecuted hym that was borne after the spirite. Euen so is it nowe. Neuertheless, what sayeth the scripture? put awaye the bonde woman and her sonne. For the sonne of the bondewoman, shall not be heyre wyth the sonne of the free woman. So than brethren we are not chyldren of the bond woman: but of the free woman.

IN our Epistle good people sayut Paule the holy Apostle doth declare vnto vs the two testamentes that is to wytte, of the olde lawe and of the newe in a figure and allegorycall sense of the two chyldren of Abraham that is to wyt Ismael and Isaac. And also by the bond woman and by the owne proper wyfe
Ge. xvi. of Abraham that is to wyt Agar and Sara. And by two places that is to wyt the mountayne of Sina, in whych the olde lawe was gyuen vnto Moses by the eternall father of heuen: and the citie of Jerusalem in whyche oure Lorde Jesu Christe personally hath gyuen and preached vnto the Jewes the new law I meane the law of the Gospell. Abraham than whych doth represent vnto vs Jesus Christe hath two chyldren, whyche be two testamentes and two peoples. The bondwoman Agar and the mountayne of Sina representeth vnto vs the olde lawe whyche engendreth bondage. The sonne of the bondwomā Ismael be the people of the olde lawe. Sara and the citie of Jerusalem, the newe lawe. The sonne of the owne wyfe, that is to wyt, Isaac, signifieth the people of ỹ newe

new lawe. By thys that the mountayne of Sina extendeth towarde the cite of Jerusalem, is notifyed vnto vs that the olde testament whych is signred by the same mountaine is not ordened nor ought not to extende to any other thinge but to the new testamēt, and vnto oure sauioure Jesu Christe, for the ende of the lawe is Jesus Christe. Moreouer before the commynge of oure Lorde, by the chyldren of Isaac accordinge to the flesh, was represented the people of the new lawe. And by the chyldren of Ismael which came of the bondwoman, the people of the olde lawe. But after the cōmynge of our Lorde, the chyldren of Isaac accordyng to the flesh, that is to wytte the Jewes, whych gaue themselues to serue ỹ bondwoman haue left theyr libertie. For in leuynge the newe lawe, that is to saye the fayth of Jesu Christe, they haue grue themselues to serue styl the olde law and to abyde in seruitude and bondage. And we (my brethren) whych be descended from the people of the gentyls and that were chyldren of the bondwoman commynge vnto the fayth of Jesu Christ (whyche is the newe lawe) we haue, I saye, bene delyuered from the seruitude and thraldome whyche we were in, and be made chyldrē of the owne wyfe, and partakers of the promyses made vnto Abraham. My deare frendes ye must vnderstande that from our fyrst begynnynge & fleshly byrth, we be all chyldren of the bondwoman, and we haue no parte of the heritage. But what is then of vs to be done? Truly we must caste of from vs the bondwoman and her sonne, whych is the olde man. For as saynt Paule here specifieth and declareth vnto vs the sonne of the bondwoman shal Ge. xij. xiii. and xv.

not be inheritour, but the owne ſonne, whiche is the newe man. And for to do thys certaynly we muſt be borne agayne, not of a carnal or fleſhely byrth, but of
Ioh. iij. a byrth after to the ſperite, accordyng to Chriſtes ſayeng in the thyrde chapter of Jhon, to the intente that we may be put oute of bondage be infranchi'ed and that we be made partakers of the libertie ỹ whyche Jeſus Chriſt oure ſauioure hath gyuen vs by his death and paſſion, in caſting vs out from the captiuitie and thraldome of the deuyl of hel, and from the bondage of ſynne, vnto him then be glorie. in infinita ſeculorum ſecula.

AMEN

The Goſpell on mydlent ſonday. The. vi. Chapter of Ihon.

Thargument.

☞ Chriſte fedeth fyue thouſande men wyth fyue bareley loues and two fyſhes.

IEſus went his way ouer the ſee of Galilee whiche is the ſee of Tiberias and a greate multitude followed him, becauſe they ſawe his miracles whyche he did on them that were dyſeaſed. And Ieſus went vp into a mountayne, and there he ſate wyth his diſciples. And eaſter a feſte of the Iues was nye. When Ieſus then lyfted vp his eyes, and ſawe a great cōpany come vnto him, he ſayth vnto Philip: whence

ſhall

ſhall we bye breade, that theſe maye eate? Thys he ſayde to proue him: for he him ſelfe knew, what he wolde do. Philip anſwered him, two hoūdred peny worth of breade are not ſufficient for them, that euery mā may take a lytyll. One of hys diſciples (Andrew, Simon Peters brother) ſayeth vnto hym: There is a lad here, whyche hath fyue barlye loues and two fyſhes: but what are they amonge ſo many? And Ieſus ſayde. Make the people ſytte downe. There was much graſſe in the place. So the men ſat down in nombre aboute fyue thouſand. And Ieſus toke the breade: And when he had gyuen thākes, he gaue to the diſciples: and the diſciples, to them that were ſette downe. And lyke wyſe of the fyſſhes as much as they wolde. Whē they had eaten ynough, he ſayeth vnto his diſciples: gather vp the broken meate whych remayneth: that nothynge be loſte. And they gathered it together, and fylled twelue baſkettes wyth the broken meate of the fyue barly loues: which broken meate remayned vnto them that had eaten. Then thoſe men (when they had ſene the miracle that Ieſus dyd) ſayd, thys is of a trueth the ſame prophet, that ſhulde come into the world.

In the Goſpell of thys daye good people is repreſented vnto vs the goodly miracle whych it hath pleaſed our Sauiour and redemer Ieſu Chriſte to ſhewe in the deſerte or wyldernes of the citie of Bethſaida for to ſtrengthē and encorage in fayth hys diſciples and the people which folowed hym, and which as yet were all very weake in the fayth. Nowe let vs

come to the declaration of the same. Our Lord went beyond the see of Galilee whych is otherwyse called the see of Tyberiade bycause of the towne named Tiberias which lyeth and is situate nere vnto the sayd see, and a great multitude of people folowed hym by cause of the great miracles which he dyd from daye to day on the sycke people. Our Lorde then went vp to a mountayne in the desert of Bethsaida and there dyd syt downe wyth his disciples. After this he beganne to lyfte vp hys eyes, and seyng a great multitude of people folowynge hym, he wolde fyrst proue the fayth of his disciple sayne Philip in confirminge hym after in the same. And that is it which the Gospell sayeth here. He sayd this in tempting him. Our Lord therfore demaunded of hym, from whence they myght haue meat for to refresh the sayde multitude. Philip dyd shew well in his answer that he had lytle fayth whē he sayd vnto oure Lord, that yf they shuld bye bread for two hundreth pence, and that eche of them shulde take a lytle yet that notwythstandynge, it shulde not be ynoughe vnto so great a multitude. Truly Philip dyd not yet knowe the power of our Lorde. Sayne Andrewe brother to sayne Peter hearyng this, sayd vnto our Lord that ther was a chyld in the company, which had fyue barly loues and two fyshes. But whan he proceded and sayde what shuld so lytle meate do for so much people, surely he also declared that as yet hys fayth was very feble & vnperfyte. Our Lorde then commaunded incontinent his disciples that they shulde cause the people to syt downe, which were in nombre, fyue thousāde men, besyde the women and lytle chyldren, Spuynge vs to

wytte

wytte by the same, that al the thynges be vnto hym
present and subiecte. After he toke the fyue loues
and the two fyshes, and yelding graces and thankes
vnto God his father he deuided them vnto his disci-
ples, and his disciples vnto the people. And the peo-
ple were fedde and refectioned. Which done, he com-
maunded that the rest of the fragmētes whiche were
lefte shuld be gathered together, and ther was fylled
xii. baskettes wyth the same. The people now seynge
the greate myracle whyche oure sauioure Chryst had
there shewed vnto them began to saye that of trouth
he was the greate prophete whyche oughte to come
into the worlde for to gyue redemptiō vnto the peo-
ple of Israell. Thys is the myracle whych it pleased Luke.i.
oure Lorde to shewe in the wyldernes in whych tru-
ly is a great mysterye and a noble instructiō for vs.
My frendes we do maruayll of thys myracle here,
and we haue no marueyle at all of much greater mi-
racles of oure Lorde, whyche we se before vs frome
daye to daye. Let vs consyder a lytle wyth oure sel-
ues, I praye you, is it not a greater myracle for to go
uerne al the world and to nurysshe al creatures wyth
so fewe sedes caste on the earth which bringeth forth
so many frutes, then to fede fyue thousāde men with
fyue barley loues and two fyshes? And that notwith
standynge we do not marueil of the great benefytes
here, whyche oure Lorde doth for vs, neyther do we
yelde hym thākes, but rather we be ingrate and vn-
thākful forasmuch as we do not adresse ỹ eyes of our
thoughtes towardes so meruelous a prouision. And
therfore oftē times our Lord is sore displeased w̄ vs
& doth punysh vs not alonly by a spirituall punishe-
mente

mēt but otherwhiles also with a tēporall punyshmēt for oure vnkyndnes, bycause we haue no fayth nor trust in hym, and bycause we do not set by hys worde in haupnge fayth vnto him wherby he careth not for vs, and sumtyme for the same cause he doth not multiplie the graines that we haue cast on the earth. Let vs then take payne from henseforth for to folowe & to loue hys worde in yeldynge vnto hym moost harty thankes for hys manifolde benefites and for hys great prouision and care for vs. And we shalbe nourished spiritually wyth his lyuely wordes, and then no doubt he shall forthwyth gyue vs that thynge whych shalbe necessary and requisite for vs bodely. Vnto whom be honoure and glorye for euer and euer Amen.

The Epistle on passion sondaye. The ix. Chapter to the Hebrues.

Thargument.

☞ Christ the hye and euerlastynge bysshop is entered into the eternall and heauenly temple and sanctuary.

BRethren, Christe beynge an hye preste of good thynges to come, cam by a greater and a more perfecte tabernacle, not made wyth handes, that is to say, not of thys buildyng, neither by the bloude

of

of goates and calues: but by his owne bloude he entrede in once into the holye place, and founde eternal redemption. For yf the bloude of oxen and of goates, and the ashes of a yong cowe, when it was sprinckled, purifieth the vnclene, as towchynge the purifienge of the flesshe: how moche more shall the bloude of Christ (whyche thorowe the eternall spirite, offred himselfe wythout spot to God) pourge your conscience frō dede workes, for to serue the lyuinge God? And for thys cause is he the mediator of the new testament, that thorow death which chaunsed for the redemption of those transgressions that were vnder the fyrst testament, they which are called myghte receyue the promes of eternall iuheritaunce.

The Epistle of thys day my welbeloued brethren and systers in oure Sauiour Chryst, giueth vs knowledge who is our great byshop, oure purger of synnes, and our mediatour towardes the heauenly father, sayeng, that Jesus Chryst is come here downe into thys worlde, to thintent to be the byshop of the good thynges to come, that is to saye, of the eternall welthes and misteries whyche shalbe openly shewed vnto vs in the heauenly glory. He hath ones for all entered into ỹ tabernacle, but certaynly it was much more perfyte wythout any comparisō, then euer was the tabernacle of Moses. For he doth enter not in a tabernacle made wyth the handes of mē, not of that creation and buildynge whyche we may vnderstand as was the tabernacle of Moses, but by the holy Le. xvi.

goste. And he hath not bene created in the maner of other creatures. For the humanitie of Jesu Christe hath bene conioyned wyth the deuinitie, in such wyse that Jesus Christe was true God and true man. Moreouer he hath entred not by the bloude of beastes (as they were wont to do in the olde lawe) but by hys owne bloude which he hath shede, for the behofe of al poore synners ỹ wol beleue and become his ser-
1. Pet. i. uauntes for to wash awey theyr synnes. And by this he hath foũde redemptiõ eternal of mankynde which otherwyse for the trangression of oure foreparentes Adam & Eue shulde vtterly haue perysshed and bene
Gen. iii. condemned. And for to shewe this sayntꝑ Paule bringeth forth the olde lawe, sayenge: Yf so be that the bloude of beastes shed vpon the people dyd sanctifye and pourge the vncleane, in gyuynge purgation accordynge to the flesche: surely by moche greater reason the bloude of Jesu Christ, which wyllyngly hath bene offered without any spot of synne by thys great spirite vnto God hys father shall pourge oure consciences from deade or mortuarie workes, that is to saye, which brought with them death of soule to thintent we myght serue the lyuynge God. And therfore
Mortuary workes. (sayth saint Paule) Jesus Christ is the mediatour of the new testament and leage to this purpose and entent that by the meanes of hys death those whych be called to haue the euerlastynge heritage shulde obteyne the promise in byeng agayne al the trãsgressi-
Christ is the mediatour of the ons which were vnder the old testamẽt. I say Christ is the only pacifier, the only mediatour, and the only contryuer of the newe conuenaunte and leage betwene God and man. He only hath appeased Gods

wrath

wrath and indignation towardes mankynde, he only hathe set God at one agayne with vs, for almoch as by hys owne proper bloude he hath purchased vnto vs forgyuenes of our transgression & synnes, whych otherwyse were inexpiable & whych in no wyse could be purged nor redemed. And this I say hath he done to thintent that suche as be called, mought receyue ye promyse of euerlastynge inheryttaunce. By called, he vnderstandeth those that be effectually & fynally called, that is to wytte, whyche be so called that they myte by theyr christe and godly lyuyng to be also chosen. Otherwyse it is perpetually true whyche Christ sayth in the Gospell: Many be called, but fewe chosen. In the olde lawe for to pourge & clense the synner of hys synne, ther were foure thynges requysite, that is to wyt, the place of propitiation or clensynge before the whych the offeryng was made, the hoste whyche ought to be offered, the bloude of the hoste whyche was to be shed, and the people whyche were sprynkeled therewith, and by this he was clensed and purifyed. But now my frendes the true place of propiciation before which we must present our selues, I meane our true clensyng stocke is Jesus Christ our great and most hygh byshop. Oure great patrone I saye oure aduocate, intercessour, and mediatour is Christe. The true hoste or sacrifice is also the same Christ whych hath suffered most paynful and bytter death & passion for to saue vs, & which in shedyng his most precious bloude for vs all hath vnfeynedly gyuen vnto vs yf we perceuer and cõtinewe tyl the end lyke true and feythful christians lyke and hath more ouer holly purged and purifyed vs of synne. Praye

new testament.

Called.

math. xij

Le. xvi.

we hym then wyth oure hole hartes (good chriſten people) that by hys holy grace and goodnes we maye inioye his great benefyte and louynge kyndneſſe whyche he hath ſo lyberally beſtowed vpon vs myſerable ſynners. Who be lauded and prayſed for euer and euer. Amen.

The Goſpell on paſſion ſondaye. The. vi. Chapter of Ihon.

Thargument.

☞ Chriſt doth here defende his doctrine againſt the myſbeleuyng Iues.

IEſus ſayde vnto the company of the Iewes and the hye Preſtes. Whyche of you rebuketh me of ſynne? Yf I ſay the truth, why do not ye beleue me? He that is of God, heareth Gods wordes. Ye therefore hear them not, becauſe ye are not of God. Then anſwered the Iues, and ſayd vnto hym: Saye we not well that thou arte a Samaritane, and haſte a dyuell? Ieſus aunſwered: I haue not a dyuell: but I honore my father, and ye haue dyſhonoured me. I ſeke not myne owne prayſe: there is on that ſeketh, and iudgeth. Verelye, verelye, I ſaye vnto you

you. Yf a mā kepe my ſayeng, he ſhal neuer ſe dethe Then ſayde the Iues vnto hym. Now know we that thou haſte a deuyll. Abraham is deed, and the Prophetes, and thou ſayeſt: yf a man kepe my ſayenge, he ſhall neuer taſte of death. Arte thou greater then oure father Abraham, whych is deed? And the Prophetes are deed. Whom makeſt thou thy ſelfe? Ieſus aunſwered: If I honour my ſelfe, myne honour is nothynge. It is my father that honoureth me, whyche ye ſaye, is youre God, and yet ye haue not knowen hym: but I know hym. And yf I ſay, I know him not, I ſhal be a lyar lyke vnto you. But I knowe hym and kepe hys ſayenge. Youre father Abraham was glad to ſe my daye: and he ſaw it and reioyſed Then ſayde the Iues vnto hym: thou art not yet. l. yers olde, and haſte thou ſene Abraham? Ieſus ſayd vnto thē. Verely verely, I ſaye vnto you: er Abrahā was borne, I am. Then toke they vp ſtones to caſte at hym. But Ieſus hyd hymſelfe, and wente oute of the temple.

IN the Goſpelt of thys daye (good chriſten people) our Lorde and Sauiour Jeſus Chriſt ſeynge the wylfulnes and the ſtubburne faſhions of the ſcribes and phariſees and theyr hertes to be holly hardened and accuſtomed in malice and infidelitie, he cūmeth to blame them ryght ſharply in ſhewyng vnto them and ſettynge before theyr eyen theyr blyndneſſe and darkeneſſe of harte. And for to do this, our Lord obſerued the condition requiſite to be had before that a

ny may correct an other, that is to wyt, that he ought not to be fawtye in that thyng wherof he wol correct other. Wherfore oure Lorde sayde fyrst vnto them: Whyche of you is he that can accuse and blame me of synne? As yf he wolde saye. Truely I haue greate compassion of your blyndnesse, therfore I wyl blame you touchynge your obstinacy and your mysbelcue and I maye iustly also do it, for you shall not fynde me in any synne. I haue shewed & preached ỹ trouth vnto you and the heauenly doctrine, the doctrine of God, and yet that notwythstandyng ye wyl not gyue credite and fayth therunto, yea ye vtterly despise and set naught by it. Wherfore truly ye shewe manifestly herby that ye be not of the retinewe & partye of God. For he whyche is of God, heareth wyth good wyll ỹ
☞ worde of God, but forbycause that ye are not of God you wyll not heare hym. Our Lorde speaketh these thynges vnto the scribes and pharises. Now ye shal vnderstande that those truly be pharisees whyche do dispayse the worde of God, whyche woll not heare, nor beleue it, nor gyue faythe vnto it, but they soner delyte to heare worldly & vayne wordes whych do no thing els but alure thē to syn. And what do such maner of folkes answer to our Lorde or vnto his seruaūtes? for al that which is done vnto hys seruaūtes whyther it be good or yl, our Lorde dothe reken it to be done vnto hymselfe. They answer vnto our Lord that he is a Samaritan and a scismatyque, and that he hath the deuyl in hym. Our Lorde doth not yelde them iniurye for iniurye, but he dothe answer them mekely. As to that, that they called him a Samaritane, that is to wyt, a vyle person, a runnagate, an

Samaritane what it is.

Apost-

Apostata,an hethen person and no true Jue(for such do the Jues cal Samaritans)he answered nothyng agayne,teachyng vs by thys hys exemple, that we oughte to beare opprobriouse wordes and reproches that be spoken agaynst our owne persone.For it maketh no mater whether they alowe or disalowe oure lyfe so that we lyue well.But our doctrine we ought to defende,for it is godes doctrine and not ours.
Wherfore as to that,that they sayd he had the dyuel in hym,that is to saye,that he dyd worke by the power and helpe of the dyuel, he coulde in no wyse holde silence but answered them mekely. J haue no dyuel, J do not seke my glorye,but the eternall father doth demaunde it,whych hath iudged it to me. J haue no euyll spirite wythin me, but J do honour my father, & you do not honour me but vtterly dishonour both me and my father. Note we my frendes what oure Lorde sayde consequently to them, J saye vnto you for a trouth, ỹ all those whyche shal kepe my wordes that is to saye, those that shall heare it by fayth and shall put it in excution by worke, they shall not see death eternally,that is to say, they shall not go into euerlastyng damnation but vnto the heauen & porte of saluation, for as in an other place he sayeth : He that beleueth in me,although he were deade,yet shal he lyue. The Jues vnderstandynge that our Lorde dyd speake of the temporal and bodely death,dyd begynne to say,that they knewe wel hereby that he had an euel spirite,and they than brought agaynste oure Lorde for to confounde hym al carnall reasons,such as sauored nothyng of the spirite, sayeng:Doest not thou se well that Abraham and all the other prophe-

tes

tes be deade, and yet notwythstandynge thou sayest that he that shall kepe thy worde, shall not taste the deathe eternall: Arte thou I prayе the greater than our father Abraham and the prophetes whych be all deade: what makest thou thyselfe: Our Lorde sayd vnto them: Yf I gyue my selfe any glory, my glory were nothynge. It is my father whych doth glorifie me, yea wyth the same glorye wherwyth he hymselfe is glorious. You say that he is your God, but truly ye haue not knowen hym, but I do knowe hym perfytly. And yf I wolde saye that I dyd not know hym I shulde be lyke vnto you, euen a very dissembler, an hypocrite and a lyer. But I do knowe hym and do kepe his worde. Moreouer I saye vnto you, that he whom you boost and vawnte to be your father, I meane Abraham, hath delyred to see the daye of my commynge, and verely he hath sene it and he is therGe. xvij wyth not a lytle reioyced. Then the Iues sayd vnto hym incontinente. Thou arte not yet fyfty yeares olde, howe is it possible that thou shuldest haue sene Christes diuinite Abraham: Lo good people our Lorde hath gyuen them knowelege sufficiently for to know his godhed and diuinitie yf theyr eyes had bene open, in sayenge vnto them: In truth I saye vnto you, before that Abraham was made I was. And this he sayde accordynge vnto his diuinitie and gaue knowlege by the same that Abraham was hys creature. Than they toke stones to haue stoned him, but our Lorde knowynge that the tyme of hys passion was not yet come, dyd wythdrawe hymselfe from them and wente out of the temple. Here maye you se my frendes how the scribes and phariseеs at that tyme dyd persecute the

trouth

Lette vs then leaue (accordynge vnto oure goſpell) theyr carnall vnderſtandynge. And of the wordes of God let vs take that whyche ys of the ſpirite. The whiche god the father with the ſonne and holy ghoſte myghte gyue vs grace to do. To whom be laude and prayſe for euer. Amen.

The Epiſtle on Palme ſondaye. The ſeconde Chapiter to the Philippians.

Thargument.

How Chriſt humbled and ſubmitted himſelfe for our ſakes.

BRethren, let the ſame mynd be in you, that was alſo in Chriſt Ieſu, whyche when he was in the ſhape of God, thought it no robbery to be equall wyth God. Neuertheleſſe he made hymſelfe of no reputation, takyng on hym the ſhape of a ſeruaunt, and became lyke vnto men, and was founde in hys apparell as a man. He humbled hym ſelfe, and became obediente vnto the death, euen the death of the croſſe. Wherefore God alſo hathe exalted hym on hygh, and geuen hym a name whych is aboue all names, that in the name of Ieſus euery knee ſhulde bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder the earth, and that all tonges ſhulde confeſſe, that Ieſus Chriſt is the lord vnto the prayſe of god the father.

SAynte Paule the greate Apostle of our Sauiour Jesu Christe, good people, immediatly before the wordes of the epistle of thys daye, commaundynge humilitie wyth charitie to be vsed, sayethe. Ye muste thinke by humilitie euery mã to be youre better and superioure, not consyderynge euery one of you hys owne furtheraunce, but the furtheraunce of other.

we must folowe the exẽple of Christe.

And so he exhorteth all men by therexemple of Christ, not to take hede to theyr owne aduauncemente but to the aduauncemente of other, sayeng. Se the same mynde be in you, that was in Jesu Christe, as who shulde saye, shewe humilitie & patience for the welth of other, euen as Christe dyd, whose hyghe degre the apostle Paule here fyrst speaketh of, from whyche he was co ntente to come downe for oure sake. For he beynge in the forme of God thoughte it no rauyn or robbery to be equalle wyth God. What ys thys to saye, in the forme of God? The sense thereof ys thys.

In the forme of God what it is.

He was in full substaunce, in ful essense, in ful glory, in eternetie, equal wyth hys father. As to put for our better instruction of thynges farre aboue our capacitie an exemple of thinges that we may vnderstãde, to thintente we maye be in some parte directed to the attaynynge of deper and hygher thynges, lyke as the bryghtnes is in the fyre, and as the ymage or pryntе ys in a seale, and as a worde ys in the mynde, so the sonne of God is in the father. For the bryghtnes ys as sone as the fyer ys, and the pryntе is wythin the seale as sone as the seale is, and the worde that a man wyll expresse is in the mynde as sone as the mynde hathe conceyued it. And therfore in a nother place it

Heb. i.

is sayde that the sonne of god is the shynynge of the

glory

glorie of the father(euen as in the forerayde exemple the brightnes is the fyre,& figure of his substaunce, as the print is of the seale)supportyng all thynges by the worde of his strēgth and vertue, as the minde bringeth forth the worde. And where sayntē Paule sayeth, that Christe thought it no raupne or robbery to be equall with God,he meaneth,that he made not hymselfe equall to god by vsurpation, but God the father begat hym in the begynnynge equall to hymselfe. For if he shulde haue made hymselfe equall to God, not beynge so by nature, he shulde haue fallen as Lucifer dyd. For he bycause he wolde make himselfe equall to god beynge but a creature, dyd fall,& of an angel was made the deuell. And this his pryde by whyche he was ouerthrowen hymselfe,he persuadyd to man, sayeng to Eue before the fall of Adam. Taste of the frute that is forbydden you, and ye shal be as Goddes. As who shulde saye. Take vpon you by vsurpation ẏ thyng that ye haue not by creation, for so was I ouerthrowen. But Christe was borne in the begynnyng equal to hys father, and not made after equall, but borne of the substance of the father. Wherfore he dyd not vsurpe equalitie vnto God, but was in that equalitie,in whyche he was borne in the begynnynge. It folwyth in the texte. But he dyd abase hymselfe, takynge vpon hym the forme of a seruaunte,which he dyd,not losing the forme of god, in which he was before,but takinge the forme of mā, whyche he was not before, and therby he was made inferior to hys father,& yet he abode styll equal wyth hym both in one persone. I meane as thus that by reason he was the word of God, he was equal to his

Non rapinam arbitratus est.

Seipsū exinanivit.

father, but by reaſon he was man, he was inferioure to him, one ſõne of God, and the ſame ſonne of man. One the ſonne of man, & the ſame the ſonne of God, not two ſõnes of God, God and man, but one ſonne of God and man, God wythoute begynnyng, man from a certayne begynnyng our Lorde Jeſu Chriſt. For ſythe God doth graunt to hys creatures, beyng tempozall and ſubiecte to ſufferynge, that they maye begette that ſame thynge that they are, howe muche moze mought God the father beynge eternall & impaſſible begette hys ſonne, not of an other ſubſtaũce than he himſelfe is, but of the ſame. Which is yet to our great admiratiõ, bycauſe he begat hym without any alteration, and in ſuche equalitie wyth hymſelfe that neither in power noz in age the father goeth beforze the ſõne. But the ſonne doth attribute vnto the father, and not to hymſelfe al that he hath, and maye very wel, bycauſe he is not of himſelfe, but of the father. He is equal to the father, but he had that ſame of his father. Noz he toke not of himſelfe to be equal but he is equall by nature. As he was euer bozne, he was euer equal. And therfoze ỹ father begat him not inequall to hymſelfe: & after he was bozne gaue hym equalitie: but in begetting him, gaue it vnto him, becauſe he begat him equal not inferioure to hymſelfe. But yet he ſayth, his father is ſuperioure to him becauſe he toke ỹ fozme of a ſeruaũt, not loſing ỹ fozme of God. And by this fozme of a ſeruaũt he was made inferioz, not onely to his father, but alſo to himſelfe, as to the ſonne of God, and to the holy gooſt. Neyther was he only inferioz to the trinitie in his fozme of manhode, but alſo he was made inferioure to angels.

gels. And he was alſo inferiour vnto ſome men, that
is to ſaye, to hys mother and to Joſeph whom men Luke. ij
toke to be hys father, to whom he was ſubiecte. And
for the forme of a ſeruaunte, he ſayde: My father is Iohn. x.
ſuperiour vnto me. And for the forme of God, which
he neuer lefte, he ſayde, I and my father are one that The ſon
is to ſaye, one ſubſtance. In forme of God, he was is bothe
ſuperiour to hymſelfe, and in forme of man inferiour. egaland
And therfore not wythout cauſe, the ſcripture ſayeth alſo in-
bothe the ſonne equal to the father, and the father ſu ferior to
periour to the ſonne, the one for the forme of God, the fa-
the other for the forme of man, wythout confoūdyng ther in
the one nature wyth the other, both natures of God diuerſe
and man, beyng in one perſone. In the forme of mā, reſpec-
whyche he toke for vs, he was borne, and he ſuffered, tes.
and he a roſe from death to lyfe, and aſcended to he-
uen. By the fyrſt two, that is to ſay, by his byrth and
hys paſſion he ſhewed to vs our eſtate. By the two
laſte, that is to ſaye, his reſurrection, and hys aſcen-
tion, he ſhewed to vs an exemple of our rewarde.
The two fyrſte, all that be borne do fele, and the two
laſt we ſhall attayne, yf we beleue in hym. And as the
apoſtle ſayeth, Chriſte thought it no rauyn to be e-
quall wyth God: ſo ſayne John in the begynnynge Ioh. i.
of hys Goſpell ſayth, that the worde (whyche is the
ſonne) was God. And as Paule ſayeth here, that he
made hymſelfe of no reputation takynge vpon hym
the forme of a ſeruaunt, ſo ſaynt John ſayeth. The
worde of God is made fleſh, that is to ſaye, man: and
hath dwelte amongeſt vs. God & man in one perſon.
For as the nombre of perſons is not increaſed, whan
the ſoule is knyt to the body to make therby one mā

so is not in christ ꝑ nombre of persons increased whe man is knyt to the word of God, to make one Christ

In similitude of men.

It folowth in the texte. He was made in similitude of men, that is to saye, he toke all oure nature vpon hym, albeit, he was wythoute synne, and he lefte no carnall procreation, by generation carnal. Neyther was that only in hym that appered in outwarde vysage, I meane hys māhode, but Godheade also was in hym. For he was not only man, but in his persone godhede was knytte wyth manhode. And therfore he sayeth here, that he was lyke to mē, but more was in hym, than is in men. For we be made of soule and bodye. He had both soule and bodye and godhead. And therfore he sayeth here in lykenes of men.

In similitude of synfull flesh.

As saynt Paule sayeth in the viij. chapter to the Romaynes. God sent hys sonne into the worlde in similitude of synfull flesshe, not bycause he lacketh flesshe, but bycause the flesshe that he toke lacked synne, and yet was it lyke to our flesshe whych is subiecte to syn, lyke by nature, but not lyke by wyckednes. It folowth, that in shape he was founde as a man, that is to saye, where he was wythout bodely shape, he toke vpon hym the forme and shape of a man, abydynge styll God as he was before, but in figure, that is to saye in flesshe, he was made a man, and cladde wyth manhode, as wyth a clothyng, not that hys godhede was chaunged therby into manhode, as ꝑ mēbers of a man be not chaunged by puttynge on a newe garment. And he saith, he was founde in shape as a mā, bycause he semed outwardely as one of the common sorte of men, & yet he was more than so: For he was God therwyth. And yet was he a very mā in nature,

not

not in phantasy and ymagination as some heretikes haue thought. Saynt Paule also in hys fyrst epistle to Timothe calleth hym a man sayeng: There is one mediatour of God and man, a man Christ Jesu. And as he is in the forme of God perfyte God: so is he in the forme of man a perfyte man. It foloweth, Christ hūbled hymselfe, and became obediēt vnto death. Here maye we lerne humilitie as Christ teacheth vs, sayeng: Lerne of me, for I am meke & hūble in hart. He was made for the, a mā without synne, and thou synfull man why wylte not thou come to hym, ỳ calleth the, and sayth: Come to me all ye that trauayll, and be ouer charged, and I shall refresh you. Thou proude synfull man, why art thou so proude? Christe became obediente for thy sake to be incarnate, and to take part of the mortalitie of man. He was obedient so farre, ỳ he suffred, fyrst to be tempted of the deuel. He was obedient to suffer the mocking of the people of Jues. He was obediente to suffer to be boūde, bobbed, and spytted at, to be stryken, and to be scourged. And yet he was further obedient to dye for the, thou synfull man. It was a greate humilitie at hys byrth to lye in the maunger wyth beastes, for lacke of a cradell. It was a more humilitie to lyue .xxxiij. yeres amongest synners, he beyng wythout spotte of synne. The most abundant humilitie was, ỳ he suffred vpō the crosse betwene two murderers. It was a harde sufferynge, that he suffered for wycked men. It was more harde that he suffered of wycked men. And the farre hardeste of all was, that he suffered wyth wycked men and the same death, that wycked men and murderers dyd suffer. It foloweth in the texte, that

i.Ti.ij. The humilitie of Christ mat.xi. Math.xi

he

The death of the croſſe

he ſuffered the death of the croſſe, which death was woꝛſte of all other kyndes of deathe. Foꝛ thoſe that were put to that deathe, were fyꝛſte nayled vpon the croſſe, handes and fete dꝛawne on length, and ſtretched abꝛode, hanged vp in the ayꝛe, quicke, naked, & bledynge, not bycauſe longer lyfe ſhuld folowe therby, but bycauſe the deathe it ſelfe was pꝛolonged to make the payne the moꝛe, leſte the ſhoꝛtneſſe thereof ſhulde leſſe haue bene felte. Hangynge, oꝛ dꝛowning, oꝛ ſtrykynge of the heade, be paynes ſone ouerpaſſynge. But the death of the croſſe longe tyme doeth endure, in whyche they were wonte to bꝛeake theyꝛ legges, bicauſe they wold make them die moꝛe painfully. This death of the croſſe was the woꝛſte death, that the Jues could ymagine foꝛ hym to dye, but yet Chꝛiſt dyd choſe this death, and entended to make it to be hys ſygne, and to make of it hys badge, that all men beleuyng in hym, ſhuld in theyꝛ foꝛeheadꝫ make his ſygne of the croſſe (as it was pꝛophecyed and figured befoꝛe by the pꝛophete Ezechiell) and ſo might gloꝛy in the croſſe of Chꝛiſte. As ſaynte Paule to the Galathians ſayeth. God foꝛbyd, that I ſhulde gloꝛie in any thynge, but in the croſſe of oure Loꝛde Jeſu Chꝛiſt, by whyche the woꝛlde is crucifyed to me, and I to the woꝛlde. There was nothynge befoꝛe moꝛe paynfull and intollerable to the fleſhe of man, then death of the croſſe. And againe there is now nothing moꝛe gloꝛiouſe ſet foꝛth in the foꝛeheade of a chꝛiſten man, then the ſygne of the croſſe. Here we maye note, what hygh rewarde in heauen is reſerued and layde vp to a chꝛiſten man, when Chꝛiſte hath gyuen ſuche an honoure to the foꝛme of the croſſe, repꝛeſentynge

Io. xix.

Eze. ix.

Gal. vj.

to vs

to vs hys passion, for nowe the forme of the crosse is so honoured amongest christen men, ẏ if a man worthy to dye shulde be crucified, it shulde be thought amongest christen men, that he shuld therby rather be honoured then reproched and rather highly auaunced then punished. The crosse is nowe euery where amongest christen men erected and set vp as an arch tryumphall agaynst the deuell, declarynge vnto vs the victory and triumphe, that Christ vpon the crosse obteyned agaynst the deuell in cancellyng the bonde of oure synne, wherein we were bonde to the deuell, and fastenynge it cancelled to hys crosse, as witnesseth sayncte Paule. It folowethe in the texte. Col. ij.

Therfore God hathe exalted hym, and hath gyuen hym a name, that is aboue all names. Here it is to be noted, that god gaue to Christe hys exaltation, or auauncemēte as to man, and not as to God. For there was neuer any tyme before he was made man, that he in the forme of God was not exalted, nor no tyme that al thynges dyd not bowe downe to hym, that be in heauen, earth, and hell. And for that cause he sayeth, (therfore) that is to saye, for hys manhode and forme of a seruaunte taken vpon hym, and vnited to his godhede, and for his obedience euen to the death of the crosse. For in the selfe same forme of man, in whych he was crucifyed: in the same he was exalted. And a name was gyuen hym aboue all names, that he beynge in the forme of a seruaunt, rysynge frome death of the flesshe to lyfe, and ascendyng vp into heuen, shuld be called the onely begotten sonne of God whych name he as the worde and the sonne of God eternally begotten of God and equall to God, had A name aboue all names.

before, of whyche thinge the angell that was ſent to
Luc i. the bleſſed virgine Mary before his byrth prophecied, ſayenge: That holy thynge whyche ſhall be borne ſhallbe called the ſonne of God. This hygh exaltation and auauncement of Chriſt gyuen to hym for his manhode and ſufferaunce of death for mankynde, is
Math xxviij. lyke to that, that Chriſt hymſelf ſpake of ſayenge. All power is gyuen to me in heauen and in earth, whych wordes he ſpake of hys manhode, and not of his godheade, for by hys godhead, he had it, before he was man. It foloweth in the terte. In the name of Ieſu euery knee ſhall bowe downe of all thynges that be in heauen, or that be in earth, or that be in hell, that is to ſaye, of angels, of mē, and of dyuels. For the angels of heauen at hys aſcenſion glorified in hym the nature of man, and bowed downe to hym beynge exalted aboue all angels. And men in earth do glorify in hym and do knele downe to hym, and worſhyppe him, as theyr redemer, and god and mā. The dyuels ſtoupe downe to hym for feare, and one of them whō he chaſed awaye out from a bodye poſſeſſed by hym, ſayd to him: I knowe that thou arte the holy man of God. And all the dyuels ſhall knowe his power, whē he ſhall ſyt in iudgemente, rewardynge good men, & punyſhynge the euyll accordynge to theyr deſertes.
What bowyng of the knee is. Now by the bowynge downe of euery knee, is ment the ſubmiſſiō and mekenyng of al creatures to theyr maker, not that eyther angels or dyuels haue bodely knees, but bycauſe we men that haue bodyes, in our ſubmiſſion and humbeling of our ſelues do bow our knees. And therfore ſubmiſſion of all creatures to theyr maker is ment therby. The dyuels alſo fea-

red

ted hys power, and bowed downe to hym, whan hys ſoule wyth hys godhead deſcended and went downe into hell, there to delyuer the ſoules of al ryghtuous men whyche were deade before Chriſt and were deſcended thyther, byeauſe heauen gates were not yet by hym opened. His godheade onces knytt by hys incarnation to hys body and hys ſoule, neuer departed after from eyther of them bothe, but ſtyll abode wyth them, that is to ſaye, wyth his bodye in the ſepulchre, and wyth hys ſoule deſcendyng into hell, neuer departynge from neyther of them, after hys incarnacion. It folowyth in the texte. And euery tonge ſhall confeſſe and knowleg, that Ieſus Chriſt is our Lorde, to the glory of god his father, that is to ſay to the hygh auauncement and preferment therof, for the glorye of the father is to haue ſuch a ſonne, Lord of all, maker of all, and God of all, to whome al be lege ſubiectes and do obeye, to whome all creatures bow downe, and whome all tonges do exalte, prayſe, and glorifye. The glorye of God the father is, that the ſonne ſhulde euery where be glorified, lyke as where God the ſõne is deſpiſed, there God the father is deſpyſed, and blaſphemy that is ſpoken agaynſte god the ſonne, is ſpoken alſo agaynſte god ỹ father, lyke as amongeſt men, diſhonour done to the ſonne redowndeth to ỹ diſhonoure of ỹ father. For betwen god the father and god the ſõne, is no difference, but that, that ryſethe and comethe by diuerſitie, of theyr perſonnes. And therfore the honour and diſhonoure of god the ſonne, ſtrecheth to the honoure and diſhonour of god the father. Where the ſonne is perfyt in all thynges, it is the honour of the father that so be-

The glory of God the father.

gat hym, of whom he had it. And where he nedeth no thynge, it is the honour of his father, of whō he hath all plenty & fulnes. And where he by hys godhede is not inferior to his father, it is the honour of hys father, of whom he hath the ſame ſubſtance, & the ſame eſſence, and where he is wyſe, it is the honoure of the father, whoſe wyſedome he is, and where he is good it is the honour of the father, of whom he hathe it. And where he is almyghty, it is the honoure of the father, whoſe arme he is. In all theſe thynges it is the hygh honour of God the father, that he eternally begat a ſonne of ſo muche glorye. And ſurely it is a greate proufe & demonſtration, that Chriſt the ſonne of God is God by nature, bycauſe he humbled him ſelfe, takynge mans nature vpon hym. For he knew, that by hys humilitie and lowlynes he coulde ſuffer no damage in the hyghnes of his Godly nature. For hys Godlye nature coulde not be hyd, nor kepte vnder nor oppreſſed by any humilitie. Hys humilitie therfore is an euident proufe and ſtrong argumente of hys naturall Godhede. And therfore yf any man do deſyre to be great in vertue, let hym humble hym ſelfe, for humilitie ſhewethe the greatneſſe of vertue. Let hym folowe Chriſt in humilitie, & he ſhal gayne greate thinges therby. He that is poore in vertue feareth to humble hymſelfe, leſt he ſhulde fall from hys feyned & diſſembled heigth. But on the cōtrary part he that is riche in vertue, doth hūble hymſelfe, knowynge that he hath in hym vertue, whereby he ſhal be auaunced, whyche vertue can not be hyd, euen as a candel bournyng can not be hydde in a darke houſe, nor a ſwete ſmell can not be hyd in any corner but it

wyl

wyll by the good sauour therof disclose where it is, and allure men to take vp the thynge that so smelleth. So we se (good people) in the epistle of this day, that Christ for his humilitie hath receyued auaunce- ment & exaltation, as he hymselfe wytnesseth, for hys obedience hygh honour to haue a name aboue al names, for his pacience & his passion, he hath receyued power ouer all, ỹ al creatures do bow downe to him. And for his infinite charitie against mākind, he doth receyue of al faythfull people, laude, prayse, & glory. And thus haue we hytherto declared ỹ meaning of ỹ epistle of this day, by which ye maye se, ỹ the humilitie & obedience of Christ, doth surmount al exemples of humilitie & obedience of ỹ olde testament, as farre as ỹ bryght shynyng of the sonne is aboue ỹ dymme light of an olde lanterne. For yf we shulde cōpare the humilitie & obedience of Abrahā, who left his cōtrey of Chaldee by gods cōmaūdemēt, & went forwardes not knowynge whither he shulde go, to the humilitie and obedience of Christe, which discended from heauen to be incarnate & to suffer death for vs in forme of man: there is almoste no comparison, for where all the worlde is full of miserie: Abraham wente but from one wretched place therof, to an other muche lyke. But Christ, beynge the sonne of God from the begynnynge euer in glorye, and in heauen wyth hys father, where no miserie euer was, nor none can be, came downe fromie heauen to be incarnate, & to lyue in thys wretched worlde, knowynge it before to be the vale of mysery. Lykewyse yf we shulde compare Isaac, who when hys father wente to sacrifice hym, bare the fagot that shulde make the fyer of hys sacri Matth. xxiij.

fice, to Chriſte bearynge hys croſſe, whan he went to hys death (wherof Iſaac was a figure) the obedience of Iſaac is farre beneth Chriſtes obedience. For Iſaac goynge wyth hys father, knew nothynge what hys father dyd meane, whan he bade hym beare the fagotte, whych appeareth by that whan he asked his father where the ſacrifice was, that ſhulde be brent. But Chriſte the ſonne of God, before he was incarnate, knewe all the counſell and ſecretes of the father of heauen, and yet he was content wyllyngly for our ſake to be incarnate, and to ſuffer deathe vpon the croſſe, and ſhewed before to hys diſciples, that he wolde and ſhulde ſo do, ſo that in comparynge the greate and infinite humilitie and obedience of Chriſt, wyth the humilitie and obedience of other that were in the olde teſtamente, we ſhall fynde them to be as ſaynt Paule ſayeth, but figures and ſhadowes, euen as fygures of mē paynted be farre vnder the lyuyng bodyes of men. And as the lyuynge bodye of a man farre paſſeth in ſubſtaunce the ſhadowe of the ſame: ſo the vertues of chriſt ſo farre do excede the vertues of good men that were in the olde teſtamente figures of him, that his vertues be further aboue theyr than heauen is aboue the earth. Nowe this holy weke we be bydde and called by the churche to come to the great ſupper of our bleſſed Lorde Chryſte Jeſus, and to eate of the heauenly meate & of the bread of lyfe, that came from heauen, the bleſſed bodye of our ſauiour Jeſu Chriſt in the ſacramente of the aul ter. Unto whyche aſſuredly we maye not go in our fylthy and ſpotted cote, leſte we commynge thyther, not hauyng the cleane garment of our ſoule that we

receyued

receyued at oure baptisme, be thurst out frō the feast. And therfore we must make cleane oure garmente, before we be bolde to go thyther. But I feare me sore, leste many shall make such worldly excuses, as be wrytten in a parable, in the Gospel of Luke, some sayeng, they be newe maryed, and therfore they may not come, whyche sygnifie men gyuen so to carnall plesure of the bodye, that they care not to come to heuen, some sayenge, they haue boughte fyue yoke of oxen, whyche signifie those that folowe the sensualitie of their senses and worldly busines, some sayeng they haue boughte a village, whyche singnifie those that purchase landes here in earth, and care not by fayeth and good lyuynge to purchase heauen. All whyche sorte of men shall not taste of that supper, as it is wrytten. But God forbyd that any of vs shulde be of that sorte. And therefore let vs euery man prepare oure selfe, and make cleane our spotted and fylthy garmente. Let vs purge and purify the tabernacle of oure soule, and make it a lodgynge worthy to receyue Christe into our house, and that he dysdayne vs not for the fylthines of oure vncleane lyuynge.

worldly excuses.

Lu. xiiij

Vxorem duxi.

But how may thys be done? surely by no meane but by repentaunce and callyng for mercy to God wyth a sorowful harte, that we hauyng receyued so innumerable benefytes of hym, so lyttle haue regarded oure obedience to hys commaundementes, proudely and vnkyndly despisyng hym, and more regardynge oure owne wretched luste and plesure in all worldly delytes, than God. Let vs folowe the exhortation of almyghty God spoken to vs by the mouth of Iohel sayenge. Turne ye synners agayne to me by fastyng

Ioel. ij.

by

by weppynge, by muche lamentynge youre miserable estate, and teare asonder your hartes and nat youre clothes. Almyghty god wyll rather regarde a sorowful and contrite harte to dwel in, then al the temples that we can buylde for hym. As it is wrytten in the laste chapiter of Esaye. Let vs knowledge our owne faultes fyrste, before we be accused of them at iudgement. Let vs wepe for our vngracious lyfe, and sure it is god wyl regarde our teares. The prophete Dauid sayeth. Almyghty God, I haue shewed my lyfe to the, and thou hast put my teares in thy syght. We that haue vsed oure eyes all the yere in regardynge worldly pleasures, so that thorough vehemente ioye somtyme ỹ teares haue brast out with muche laughyng, now let vs wepe as Dauid teacheth vs sayeng to almyghty god. The teares haue brayste out of my eyes, bycause they haue not regarded and kepte thy lawe. Let vs folowe the counsayle of saynte Paule whych sayeth. As ye haue gyuen youre membres to serue to do wronge, so gyue your membres to serue iustice to your sanctificng. Dauid sayeth also, I haue trauayled in my waylyng, I shal washe euery night my bed with weping teares. And after that he sayth. God hath harde the voyce of my weppynge, for God dothe regarde teares commynge forth of a contrite harte. If thou saye, thou canste not wepe, thou doste confesse thy folye. For if thou lese (by exemple) anye substaunce of worldly goodes, as if thy house be robbed, thy shyppe whych was laden with marchandise perysshed in the see, thy wyfe that thou dyd loue, departed, thy sonne deade, thou canst wepe moche more then ynough, and wher thy soule is by synne departed

☞ pſal. lv.

pſalm. cxviij

Rom. vi

Pſa. xi.

ted from almyghty God(which departyng from him is very death of the ſoule)& lyeth ſtynkyng in ſynne, not foure dayes as the bodye of Lazarus dyd in hys graue,but much more thā foure monethes,yea thriſe foure monethes,canſt thou not wepe? Surely thou haſte greate cauſe to lamente thy ſelfe. For what exchang canſte thou deuyſe to make,ſo deare to the,as thy ſoule is? Wherfore(my frendes)let vs wyth the ſworde of the ſpirite, whych as ſaynte Paule ſayeth, is the worde of God, make a quycke ſacrifice of oure ſelues,wyth a ſorowfull harte, bycauſe we haue broken Gods commaundementes, applyeng the ſharpe worde of God to our ſynfull lyfe,that we maye therwyth kyl oure cōcupiſcences and al fleſhly & worldely luſtes,and ſo makynge of our ſorowfull hart a ſacrifice to almyghty God, obteyne hys mercy therby, as he hath promyſed vs by hys prophet Dauid,ſayeng. The ſacrifice to God is a ſpiritte troubled with ſorowe,and thou God wylt not deſpice a hart cōtrite and mekened. We muſt bryng forth frutes of oure penance by the amendement of our ſynfull lyues, as ſaint Jhon Baptiſt ſayd to the Jues. For God maye not be mocked wyth the fayre wordes only of a ſynner,ſayeng: I am a ſynner,and yet wyl not amende. For God loketh whether thoſe wordes come frō the hart beyng contryte. whych yf they dyd,amendemēt of the eupll lyfe ſhulde enſue, & good workes ſhulde ſpryng out, where the cupl dyd growe before,which new ſpring of good workes is the fruite of penance We muſt alſo go forwarde in the waye of our Lord, and not ſtande ſtyll, for els we can not come to oure iourneys ende. And therfore Dauid ſayeth. The vn-

Pſal.l.

Mat.iij.

pſalm. cxviij.

spotted men be blessed that go forwarde in the waye of oure Lorde. He that sayeth he dwelleth in Christe,
Ioh. ij. must walke after Christ in hys waye, which is his cō maundementes, as he himselfe dyd. And therfore we may not stande styl, but go on in doyng good to our tourneis ende, as he dyd. S. Paule saith. Se ye erre
Gal. vi. not, God can not be mocked, such as a mā doth sowe suche shall he reape, he that soweth in the flesshe, shall reape therof corruptiō: and he that soweth in the spirite, shal of the spirite reape lyfe euerlastyng. Let vs not ceasse in good doyng, for we shal reape it, not faylyng, whan the tyme commeth. Therfore whyles we haue tyme, lette vs do good to al men, and chyefly to them whych are of the housholde of oure fayth. And
Iac. ij. as we shulde studye to be ryche in fayeth (for Christe chase such to be of his flocke though they were poore in worldely goodes) so muste we studye to be rych in
1. Ti. vi. good workes, as Paule wryteth to Timothe where he byddeth hym teach the ryche men of the worlde to be redye w̄ theyr abundaunce of goodes to helpe the poore and to make therby a treasure in heauen, and to be rych in good workes, so for these two richesses, the one, the rychesse of fayth, the other, ỹ ryches of good workes, we shulde chyefly studye. Also Christe doth
mat. vi. teach vs thre chyefe exercyses which wyl helpe greatly to the amendement of oure lyfe, that is to saye, fa-
Fastyng. stynge to tame therby ỹ inordinate lustes of the flesh,
Almese. Almesse dede, to refrayne couetousnesse and to helpe to redeme our synnes ther w̄, and prayer to almyghty God, therby to abate our pryde and arogance, that
Da. iiii. we not trustyng of our selues but of his helpe, maye
prayer. aske of him thinges necessary for vs frō time to time

And

And that we shulde ofte praye, Christe techeth vs by the parable of the wydowe, whyche by her importunitie and ofte crienge to the wycked Judge that feared neyther God nor man, obteyned at the laste Justice of hym. We rede also of Christ that he somtyme prayed all nyght to God. And saynt Paule sayeth to the Colossians gyue you to prayer beynge vigilant in it. And to Timothe he wryteth. She that truly is a wydowe, let her gyue her selfe to prayer nyght and daye. And to the Thessalonians. Praye wythout any daye ieasynge of, not that we shulde do nothynge els, but that we shulde ofte amonge other thynges ꝑ we doo praye to almyghtye God, callynge hym to remembraunce that he maye helpe vs, puttynge in all our dedes our confidence in hym, whyche we myght easely doo, briefly sayenge dyuerse tymes on the day thoughe it were but one Pater noster at one tyme, so that Christ thereby shulde be not farre from oure remembraunce, nor we shuld not by worldly pleasures or busines stray abrode farre from hym, nor ꝑ deuyll shuld not so boldely approache vs, seyng vs alwayes vnder the wynge and protection of oure heauenly father. And surely yf we couldе thus dispose oure selfe our thynges shuld prosper ꝑ more in this worlde and we shulde also therby please almyghtye God and come to the glory euerlasting Wherunto oure sauioure Jesu Christe, who hath redemed vs bryngt vs all Amen.

Lu.xviij
Luk.vi.
Col.iiij.
Tim.v.
i.Thes.v.

The passion on Palme sondaye. The xxvi. chapter of Mathew.

IEsus sayd vnto hys disciples. Ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe delyuered to be crucified. &c.

IT shulde not become vs, welbeloued brothers & systers, beynge that people whych be redemed frō the deuell, from synne and death, and from euerlastynge damnation by Christe, to suffer thys tyme to passe forth wythout any meditation and remēbraūce of that excellent worke of oure redemption, wrought as aboute this tyme thorow ꝑ great mercye and charitie of oure Sauioure Iesu Christ for vs wretched ☞ synners and hys mortall enemyes. For yf a mortall mans dede done to the behaue of ꝑ commē welth be had in remembraunce of vs wythe thankes for the benefyte and profyte whyche we receyue therby, how moche more redely shulde we haue in memorye thys excellent act and benefyte of Christes death, wherby he hath purchased for vs the vndoubted remission & forgyuenes of oure synnes, wherby he reconsiled the father of heauen vnto vs in such wyse that he taketh vs now for hys louyng chyldren, and for the true inheritours wyth Christ his natural sonne of the kingdome of heuē. So muche more verely doth Christes kyndenes appere vnto vs in that it pleased hym to de- Phil. ij. lyuer hymselfe of all hys godly honoure whyche he was equally in wyth hys father in heauen, & to come downe into this vale of miserye to be made mortalle man and to be in the state of a moste lowe seruaunte serupnge vs for oure wealth and profyte, vs I saye, whych were hys sworne enemyes, whyche had renoū

ced,

ced hys holy lawe and commaundemētes, and folow
ed the lustes and synfull pleasures of oure corrupte
nature. Yet I saye dyd Christ put hymselfe betwene
Godes deserued wrathe and oure synne, and rente ỹ
obligacion wherin we were in daunger to God, and Col.ij.
payed oure dette. Oure dette was a greate dele to
greate for vs to haue payed it. And without paymēt
God the father coulde neuer be at one wyth vs. No
remedy there was to be loosed from this dette by our
owne habilitie. It pleased therfore him to be our pay
er therof and discharged vs quyt. Who can now cō-
syder the greuous dette of synne (whyche could none
otherwyse be payed but by the death of an innocent)
and wyll not hate it in his hart? If god hateth synne
so moche, that he wolde allow neyther mā nor angell
for the redemption therof, but only the death of hys
onely and welbeloued sonne, who wyll not stande in
feare therof? Yf we (my frendes) cōsyder this matter
that for oure synnes this moste innocent lambe was
dryuen to death, we shall haue moche more cause to
bewayle oure selues that we were the cause of hys
death than to crye out of the malyce and crueltye of
the Iues whych pursued hym to hys death. We dyd
the dedes wherfore he was thus stryken and woun-
ded, they were only the ministers of oure wyckednes
It is mete then we shulde go lowe downe into oure
hertes, and bewayle oure owne wretchednes, mysety
and synfulnes, let vs knowe for a certentye, that yf
the most welbiloued sōne of god was thus punished
and stryken for synne, for the synne which he had not
done hymselfe: how moche more ought we sore to be
stryken for oure dayly and manifolde synnes which

we commyt agaynst God, yf we ernestly repente vs not & be not sorye for them. Noman can loue synne whych God hateth so much, and be in his fauoure. Noman can saye that he loueth Christ truly, & haue hys greate enemye (synne I meane the authour of hys death) familiar and in frendshyp wyth hym. So much do we loue God and Christ as we hate synne. We oughte therfore to take greate hede, that we be not fauorers therof, leste we be founde enemyes to God, & traytours to Christ. For not only they which nayled Christe vpon the crosse are hys tormentours and crucifiers, but all they (sayth saynt Paule) crucifie agayne the sonne of God as much as is in them, which do cōmyt vyce & synne whych brought him to hys death. If ỹ wages of synne be death and death Heb.vi. Rom.vi. everlastynge. It is no small daunger to be in seruice therof. Yf we liue after ỹ flesh & after ỹ synful lustes Ro. viij. therof: S. Paule threateneth yea almyghty God in S. Paule threateneth ỹ we shal surely dye. We can none other wyse lyue to God, but by dyeng to synne. Ro.viij. Yf Christe be in vs than is synne mortifyed & deade in vs, and yf the spirite of God be in vs whyche reysed Christ from death to lyfe, so shall the same spirite Ro.viij. rayse vs to the resurrection of everlastyng lyfe. But yf synne rule and raygne in vs, than is God whyche is the fountayne of all grace and vertue, departed from vs, than hath the deuyll and hys vngracious spirite rule & dominiō in vs. And surely in such miserable state yf we dye: we shall not ryse to lyfe but to death and damnation and that wyth out ende everlastynge, for Christe hathe not so redemed vs from Christ hath synne that we may lawfully returne therto agayne, but

that

that we shulde forsake the mottons thereof and lyue to ryghteousnes. Yea we be therfore washed in our baptisme from the daunger and fylthynes of synne, that we shuld lyue afterwarde in purenes of lyfe. In baptyme we promysed to renounce the deuel and his suggestions & we promysed to be(as obedient chyldren)alwayes folowynge godes wyll and pleasure. Thā yf he be our father in dede:let vs gyue hym his honour. Yf we be hys chyldren,let vs shewe him our obedience, as Chriſte openly declared hys obedience to hys father,whyche(as sayntе Paule wryteth)was obedient euen to the very death,ỹ death of the crosse. And thys he dyd for vs all that beleue in hym. For hymselfe he was not punyshed, for he was pure and vndefyled of all maner of synne, he was wounded (sayth Esay)for our wyckednes and stryped for oure synnes,he suffered the penalte of them himselfe to de lyuer vs from daunger,he bare(sayth Esay)all oure sores & infirmities vpon his owne backe. No payne dyd he refuse to suffer in hys owne bodye, to delyuer vs frō payne euerlastyng. Hys pleasure it was thus to do for vs, we deserued it not. Wherfore the more we se our selues bounde vnto him: ỹ more he oughte to be thanked of vs, yea and the more hope maye we take that we shall receyue all other good thynges of hys hande, in that we haue receyued the gyfte of hys only sonne thrughe hys lyberalytye.

not so rede med vs frō syn that we shude lyue in synne.

Mal. viij

Phil.ij.

Esa. liij.

For God (sayeth sayntе Paule) hath not spared hys owne sonne from payne and punyshemente, but delyuered him for vs al vnto the death:howe shulde he not gyue vs all other thynges wt̄ hym? Yf we wante any thynge eyther for bodye or soule: we maye lawefullye

Ro.viij.

fullye and boldly go to God as to oure mercifull fa-
Ioh.i. ther to aske that we desyre and we shall obteyne it,
for suche power is gyuen to vs to be the chyldren of
Mat.xi. God so manye as beleue in Christes name. In hys
name whatsoeuer we aske, we shall haue it graunted
vs. For so well pleased is the father almyghtye God
wyth Christ hys sonne, that for hys sake he fauoreth
vs and wyll denye vs nothynge. So pleasaunte was
thys sacrifice & oblation of hys sonnes death whiche
he so obediently and innocently suffred, that he wold
take it for the only and full satisfaction of al the syn-
nes of the worlde. And such fauour dyd he purchase
by hys death of hys father in heauen for vs, that for
the merye thereof (if we be true christians in dede &
not in worde only) we be nowe fully reconciled vnto
hym, & clearly discharged from our synne. No tonge
surely ys able to expresse the meryte of thys so pre-
ciouse a deathe. For in thys standeth the continuall
pardone of our dayly offences, in thys is oure iusti-
fication, in thys we be sanctifyed, in thys ys purcha-
Act.iiij. sed the eternall saluation of al oure soules. Yea there
is none other thynge that can be named vnder hea-
uen to saue our soules, but thys only worke of Chri-
stes precious oblation of hys body vpon the altar
of the crosse. Certes ther can be no worke of any mor
tall man (be he neuer so holy) that shall be coupled in
merites wyth Christes most holy acte, for no doubte
all our actes & dedes were of no valure if they were
not accepted in the merites of christes death. All our
ryghteousnes is farre vnperfecte, if it be compared
with Christes righteousnes, for in his actes & dedes,
there was no spotte of synne or of any imperfectnes

And

And therfore they were the more hable to be the true satisfaction of our vnryghteousnes, where our actes and dedes be full of imperfection & infirmities, and therfore nothyng worthy of themselues to moue god to any fauoure, muche lesse worthy of themselues to chalenge the glory that is due to Christ acte and merite. Not to vs (sayeth Dauid) not to vs, but to thy name gyue the glory O Lord. Let vs therfore (good frendes) glorifye his name let vs magnifye & prayse hym for euer, for he hath dealte wyth vs accordinge to hys greate mercy, by hym selfe hath he purchased our redemptiō. He was not content to spare himselfe and to sende hys angel to do this dede, but he wolde do it hymselfe to thintente to do it the better, and to make it a more perfyte redemption. He was nothing mōued wyth the intollerable paynes that he suffered in the hole course of hys longe passion, to repent him thus to do good to hys enemyes, but he opened hys hart for vs and bestowed himselfe holly for the raunsomyng of vs. Let vs therfore now open our hartes agayne to him and studye in our lyues to be thanke ful to such a Lorde, and euer more to be myndeful of so great a benefyte. Yea, let vs take vp our crosse w Christe and folowe hym. Hys passion is not only the raunsome and hole satisfactiō of our synne, but it is also a most perfyte exemple of all pacience and sufferaunce. For yf it behoued Christe thus to suffer and to enter into the glorie of hys father, how shulde it not become vs pacientlye to beare oure small crosses of aduersitie and troubles of thys worlde? For surely (as sayeth sayncte Peter) Christe therfore suffered, to leaue vs an exemple to folowe hys steppes.

Our dedes be full of imperfection. Psal.cxliij. Hebr.i. Act.xvij. i.Pe.ij.

ij.tim.ij And yf we ſuffer wyth hym, we ſhall be ſure alſo to reigne wyth hym in heauen: Not that the ſufferance of thys tranſytory lyfe ſhulde be worthy of that glo-
Ro.viii. rye to come, but gladly ſhuld we be content to ſuffer
Math.v. to be lyke Chriſte in our lyfe, that ſo by oure workes we may glorifye our father whych is in heauen. And though it be painful and greuous to beare the croſſe of Chriſt in the greffes and diſpleaſures of this lyfe
Heb.xi. yet it bryngeth forthe the ioyfull fruyte of hope in al thē ẏ be exerciſed therewith. Let vs not ſo much behold ẏ payne, as ẏ reward ẏ ſhal folow ẏ labore. Let vs ra ther endeuer oure ſelues in oure ſufferance, to ſuffer innocentlye and gyltles as oure ſauioure Chriſt dyd
Iaco.i. For yf we ſuffer for oure deſeruynges, than hath not pacience his perfit worke in vs, but yf we ſuffer loſſe of goodes and lyke, yf we ſuffer to be euyl ſpoken of
i.Pet.ij. vndeſeruyngly for the loue of Chriſt, thys is thanke full afore God: For ſo dyd Chriſt ſuffer, he neuer dyd
The pa- ſynne neythere was there any gyle founde in hys
cience of mouth. Whan he was reuyled with tauntes, he reuy
Chriſt. led not agayne. Whan he was wrongfully dealte wyth, he threatened not agayn, nor reuēged hys quarel, but delyuered his cauſe to him that iudgith right ly. Perfyte pacience careth not what or howe moche it ſuffereth, nor of whom it ſuffereth, whether of frēd
perfyte or foo, but ſtudieth to ſuffer innocently and wythout
pacience. deſeruynge. Yea he in whome perfyte pacience is, ca
Math.v. reth ſo lytle to reuenge, that he rather ſtudieth to do good for euyl, to bleſſe and ſay wel of them that curſe hym, to pray for them ẏ perſecute him, accordyng to ẏ exemple of oure ſauiour Chryſt who is the moſte per fyte exemple and patterne of all meknes and ſuffe-

rance

raunce, which hangyng vpon his crosse in moste fer- The me
uente angupsh, bledynge in euery part of hys blessed kenes of
body, and hangynge in the myddes of hys enemyes Christ.
and crucifyers, and notwytstandynge these intollera
ble paynes whych they sawe hym in, beynge mocked
and skorned despytefully wythout all fauour & com-
passion, he had yet suche compassion in hart towarde
them, ỹ he prayed to hys father in heauen for them, & Lu.xxiij
sayd: O father forgiue them, for they know not what
they do. What pacience was it also which he shewed,
whan one of hys owne apostles & seruauntes, which
was put in trust of hym, came to betraye hym to hys
enemyes to the death, he sayd nothing worse to him, Math.
but frende wherefore arte thou come? Thus shulde xxvi.
we cal to minde the great exemples of charitie which
Christ shewed in his passion, yf we wol frutefully re-
membre hys passyon. Such charitie and loue shulde
we declare one to an other, if we woll be the true ser-
uauntes of Christe. For if we loue but them whyche Math.v.
loue and saye wel by vs what greate thyng is it that
we do sayeth Christ? Do not the Publicanes & open
synners so? We muste be more perfecte in our cha-
ritie then thus, euen as oure father in heauen is per-
fyte, which maketh his Sunne to ryse vpõ the good
& the bad, and sendeth hys rayne, vpon the kynd and
vnkynde. After thys manner shulde we shewe oure
charitie indifferẽtly, as well to one as to an other, as
wel to frind, as foo, euen like obediẽt children after ỹ
exemple and pleasure of our good father in heauen.
If Christ was so farforth obediẽt to hys father euen
to the death and that to the mooste shamefull deathe
(as the Jues esteemed it) the deathe of the crosse, why

shulde not we be obedient to God in lower poyntes
Eccle. of charitie and pacience? Lette vs forgyue than oure
xxviij. neyghbours theyr smale fautes as God for Christes
sake hathe forgyuen vs oure great. Yt is not mete
that we shuld craue forgyuenes of our great offēces
of God, and yet wyl not forgyue the smale trespasses
of oure neyghbours agaynste vs. we do but call for
mercye in vayne, yf we wyll not shewe mercy to oure
Math. neyghboures. And yf we wyl not put out wrath and
xxviij displeasure forth of our hartes to our Christian bro-
ther, no more wyll God forgyue the displeasure and
wrath that our synnes haue deserued afore him. For
vnder thys condition dothe God forgyue vs, as we
forgyue other. Jt becommeth not christen men to be
harde one to an other, nor yet to thynke theyr neygh-
bour vnworthy to be forgiuē, for how so euer vnwor
thy he ys, yet is Chryste worthy to haue the do thus
muche for hys sake, he hath deserued it of the, þ thou
shuldest forgyue thy neyghbour, and God is also to
be obeyd whych cōmaunde vs to forgyue, yf we wyll
haue any parte of the pardone whyche oure sauiour
Christ purchased ones of God the father by shedyng
of hys precioust bloude. Nothynge becommeth
Christes seruauntes more than mercy and compassi-
Iaco.v. on, Let vs than be fauorable one to an other, & pray
we one for an other that we may be healed from all
fraylties of our lyfe, the lesse to offend one the other,
and that we maye be of one mynde and of one spirite
agreynge to gether in brotherlye loue and concorde
lyke the deare chyldrē of God. By these meanes shal
Ephe.v. we moue God to be mercyful to our synnes, we shal
be the more apte and redy to receyue oure sauioure &

maker

maker in hys blessed sacramente to our euerlastynge comforte and saluation. Christe deliteth to entre and to dwell in that soule wherein loue and charitie ruleth, and where peace and concorde is sene, for thus wryteth saynt John, God is charitie, he that abideth in charitie abydeth in God and God in hym, and by hys sayeth he shall we knowe that we be of God, yt we loue our brothers. And by thys shall we knowe that we be translated from death to lyfe, yf we loue one an other. But he whych hateth hys brother sayth the same apostle abydeth in death in the daunger of euerlastinge death, and is moreouer the childe of perdition and of the deuyll, cursed of God and hated (so longe as he so remayne) of God and all hys heauenly company. For as peace and charitie make vs the blessed chyldern of almyghty God, so dothe hatred & enuye make vs the cursed childzen of the deuyl, God gyue vs al grace to folowe Christes exemple in pear and charitie, inpacience & sufferaunce, that we nowe maye haue hym our geste to entre and dwell wythin vs, to be in full suertie haupnge suche a pledge of oure euerlastynge saluation. Yf we haue hym and hys fauoure, then we maye be sure that we haue the fauoure of God by hys intercession, for he sytteth on the ryght hande of hys father as oure aduocate and atturney pledynge and supnge for vs in all oure nedes and necessities. Yf we wante any gyfte of godly wysedome we maye aske it of God for Christes sake, and we shal obteyne it. Let vs considre and examine oure selfe in what wante we be in, thys vertue of charitie and pacience. Yf we se that oure hartes be nothynge inclined to it in forgyupnge them that haue

i. Io. iiij.

i. Io. iij.

i. Ioh. ij.

Ro. viij.

offended vs, then let vs aknowledge our wante and wyshe of God to haue it, yf we wante it and se in our selfe no desyre thereunto, verely then be we in daungerouse case afore god, and haue nede to make moch erneste prayer to God to haue suche an harte chaunged, to the grafting in of a newe, for without we forgyue other, we shall neuer be forgyuen of God. Not al the prayers & merites of other can pacifie god vnto vs, except we be at peace & at one with our neighboure, not all our dedes and good workes can moue God to forgyue vs our dettes to hym excepte we forgyue to other. He setteth more by mercy then by sacrifice. Mercy moued our sauiour Christ to suffer for hys enemyes, it becommeth vs to folowe hys exẽple. It shal litle auayle vs to haue in meditation the frutes and pryce of hys passion, to magnifye them and to delyte or truste to them, excepte we haue in mynde hys exemples in passion to folowe them. Yf we thus therfore cõsydre Christes death, and wyl sticke therto in faste fayth for the merite and deseruyng therof, and wyll also frame our selfe in suche wise to bestow oure selfe and all that we haue by charitie to the behoue of our neyghboure, as Christe spente hymselfe holly for our profyte, then do we truly remembre Christes death, and beynge thus folowers of Christ in hys steppes, we shalbe sure to folowe hym thyther where he sytteth nowe wyth the father and the holy goost, to whome be all honoure and glorye. Amen.

An

An exhortation before the communyon or receyuynge of the sacramente of the aulter.

1.Cozin.xi.

OVre Lord Iesus Christ in that nyght wherin he was betrayed toke bred gaue thākes and brake it, and sayde, take ye and eate ye thys is my bodye whyche shalbe betrayed for you, thys do ye in remembraūce of me. So lykewyse toke he the cuppe after he had supped and sayde, this cup is the newe testamente in my bloude, as ofte as ye do thys, do it in the remembraunce of me. So ofte as you shall eate this bread and drynke this cup, you shal shewe forth the death of the Lorde vntyll he come.

THe holy apostle saynt Paule good Chriſten people in the wordes before rehersed wryten in hys fyrst epistle to the Cozinthians the.xi. Chapter declareth vnto vs howe that oure sauioure Chriſte at hys laste supper, whyche he made wyth hys apostles that same nyghte wherein Iudas betrayed hym to hys death, dyd ordeyne that holy sacramente of his precious bodye and bloud to be vsed and exercised in his churche for a perpetual record and memorye of hys blessed death wyllyngly suffered of him for the redēption & saluation of oure soules, which thinge he dyd that we (haupnge alwaye in oure syghte the remembraunce of his so great charitie) shuld alwayes gyue thankes vnto hym for hys benefyte. He wolde in no wyse that his dede of mercye wrought so costly of hys parte, and to so greate bauntage of oure soules, Math. xxvi.

shulde

shulde weare oute of mynde & be forgotten, and therfore he hath ordeyned thys precious sacramēt wher in he wolde haue hys owne blessed body and bloude to be receyued of vs in forme of breade and wyne, in pledge of the cleare forgyuenes of our synne and for the surer gauge of our euerlastynge saluation purchased for vs vpon the tree of the crosse. Consyder now my frendes how much, bounde we be to so mercyfull a Lorde, whyche wolde so redely bestowe hys body and bloude for vs, and wolde leaue vs no lesse gage, than the same to put vs in remembrance of hym What more precious token can we haue of hys loue to vs, than hymselfe thus alwaye to be present amōg vs, & to be receyued of vs? What coulde he do more for vs, than so many wayes to bestowe hymselfe holly for our wealth? Yt coutented not hym only to be hymselfe a sauioure, and to be the phisicion of oure soules, but he wolde haue vs so to esteme him, and al sureth vs so to fynde hym, he clepethe vs vnto hym to enioye and to fele sensybly that confortable helth whyche commeth from hym, as he speketh by the pro
Esa. lv. phete Esay. Come to the waters all ye that be thyrsty, for I haue ỹ water of lyfe. And who so euer drynk
Ioh. iiij. of this water shal neuer thyrst agayne. Come therfor (sayth he) to me all you that be sycke, and I wyll re-
Math. xi freshe you. Yf ye be thyrsty and desyre to be indued wyth perfyte ryghteousnes: come vnto me. Yf ye fele the greate heate of euyll affections, come vnto me, & I wyll refreshe you, come to me wythout money sayeth he, come & bye ỹ ye maye haue to eat, but come wt sure fayth, for God selleth all hys goodes to true
Ps. xxxij fayth. Yea all hys workes be inclosed in fayth, he requyreth

quyreth neyther syluer nor golde to bye hys fauoure and grace wyth. Only hys eyes beholde the fayth, as the prophet Jeremy sayth. Discusse ye youre conscience therfore & examyne your fayth, that so ye maye receyue thys bread of lyfe to youre gostlye comforte, for thys is the true fode of the soule, whych who soeuer receyueth in fayeth, receyueth eternall lyfe. Nothyng can swage the honger and thyrste of the soule so plenteously, as can thys heauenly bread our sauiour Christ. In hym doubtles is all maner refection, all nurysshyng and encrease of grace spirituall. That person can neuer hõger or perysh by fampne in soule that eateth hym wyth reuerent fayeth. Yea our bodye is nothynge so well nurysshed and kepte in lyfe, by wyne or mylke or any such cõfortable nurysshment as our soule is preserued in lyfe & health by ỹ receyuynge of thys gostly fode. Yf we receyue any other nurisshmẽt for ỹ life of our soule thã this, we be much deceyued, worthy to here ỹ wordes of reprofe whych God speaketh by hys prophet Esay in ỹ place before rehersed, where he saith: Why do ye lay out your money for the thynge that fedeth not, and spende youre labour about ỹ thynge that satisfyeth you not. But herken rather vnto me sayth our Lorde and ye shall eate of the beste, and youre soule shall haue her pleasure in plenteousnes. Enclyne youre eares and come vnto me, take hede and your soules shall lyue, for I wyll make an euerlastynge couenaunte wyth you, euen the sure mercyes whych I promysed to my chosen seruaũt Dauid. Thus speketh he vnto vs to the intent to prouoke vs to come and to trust vnto hym. Therfore I exhorte you in the name of oure Lorde Iere.v.

Esay.lx. God and in the wordes of the holy prophete, seke the Lorde whyle he may be founde, call vpon hym whyle he is nye. Let the vngodly man forsake his wayes: & the vnryghtuous his ymaginations & turne againe to the Lorde so shall he be mercyful vnto hym, let no mā tarye and dyffer longe to returne to our God, for he is redy to forgyue. Yf we haue strayed from hys holy lawe and pleasure, and haue folowed the sensuall pleasures of our owne corrupt wylles: let vs now returne to hym that not onely offereth vs mercy and peace, but also offereth hymselfe vnto vs wyth al his goodes and graces in thys holy sacrament. In dede yf we shulde consyder oure euyl deserupnges to our Lorde God, we were to farre vnworthy to receyue such fauour at hys hande: or yf we shuld beholde the most excellent dignitie and maiestie of our sauiour Chriſte: we were to farre vnworthy to receyue hym for oure geeste to dwell wythin vs, for I praye you what is man which is so much defouled and corrupt in all kynde of vnryghtuousnes, of hymselfe worthy to receyue the most holy sayut of all sayntes the maker of al thynges & Lord of angels. The angels & archangels stand reuerently about him, ỹ holy eleet cōpany of heuen do honour him in most low reuerēce & hūblenes. Al ryghtuouse men dread him in hys most puissaūte maiestie, & how dare thā a vile sinner draw nye to his presēce, yea & moze ouer to receiue him: Verely yf hys owne mercyfull wordes & gentle callyng were not to be cōsydered moze than our owne deseruing & worthynes, it were vnlyke a thing ỹ we shuld be admitted to such a fauour and familiaritie wyth the sonne of God, in thys holy sacrament Chriſte is

holly

holly knyt to vs and we be incorporate into hys body, hauyng all one father together, one spirite & one euerlastyng inherytaunce. Thys sacrament is called the holy cõmunion in ỹ we be so coupled to Chrystes body, that what so euer is Chrystes, is also commen to vs, and freely maye we clayme hym wyth all hys gyftes and graces, as yf they were our owne. Esaye recorydeth the same whan he sayeth. A chylde is borne for vs, and a sonne is gyuen to vs, whose dommynion shulde be on hys shulder. He was not borne but for vs, hys death and resurrection, hys ryghteousnes and holynes al be ours and serue to oure cõmodytie, he was pore to make vs ryche wyth his heuenly ryches, he toke vpon hym oure frayle nature to endowe vs wyth hys godly nature. He was mortal to make vs immortal, he cam downe into ỹ earth to prepare vs a way into heuẽ, he was made the sõne of man wyth vs, to make vs the sonnes of God with hymselfe, he destroyed synne, death and hel, and hath in the stede of them purchased for vs grace lyfe & the kyngdome of heauen. All these in hys holy communion be gyuen vnto vs, yf we by oure fayth stedfastly stycke to hys word, for what so euer our deserupng & worthynes is, hys worde can not decepue vs, wher he sayeth: Take ye, eate ye, thys is my body whyche is betrayed for you, thys is my blode whyche is shed for the remission of your synnes. In that he byddeth vs take it, he signifieth to vs that it is ours, in that he byddeth vs eate it, he signifieth that he is one substaunce with vs, this is the maruaylous grace & vertue of thys holy communion whose dignitie and excellency no tonge is able to expresse and declare.

Why it is called the communion

wherfore loke howe muche the more we be in det to oure Lorde that he haue prepared and ordeined such an infinite treasure for vs: so much the more laude & thankes shulde we render for hys so greate benefyte and the more diligence shulde we take wythin oure selfe that we come not vnreuently to so reuerent and worthy a mystery. Now he cõmeth vnreuerẽtly that come not in fayth of Christes promise in thys sacrament, he commeth vnreuerently that hath not repentance and purpose of amendment, he receyueth hym vnworthely that wyll not put oute rancor and malice oute of hys harte agaynste hys neyghbour. He is vnworthy to be receyued in thys holy cõmunion to the frendshyp and felowshyp of Christ and hys holy spirite that wyll not in lyke maner forgyue hys neyghboure hys smale offences and take hym in felowshyp of brotherly loue and charitie. Let vs then beseche God that we maye haue hys grace to receyue hym, as we ought to do. We se that he offereth hymselfe wyth good harte vnto vs all, & calleth vs to peace & forgyuenes. Yt were therfore mete, we shulde wyth as good harte prepare oure selfe to receyue hym, he speaketh to vs all, he excepteth none but suche as woll by mysbelyue and malyce excepte themselfe, he refuseth no mã for his synne, yf he wol in repentaũce come vnto hym, for he came not into thys worlde (as Math. ix himselfe sayth) to call the ryghtuous, but synners to repentaunce. He ordeyned this precyous medicine of the sacramẽt of his body not for the iuste, but for synners, as the wordes of his promyse speketh vnto vs. Math. i. He was borne (sayth the heauenly messẽger of God) to saue hys people from theyr synnes. If then we be synners

synners, let vs here receiue our remedy, yf we be wo-
dyd and brouled in soule by ofte fallyng in synne, by
offendyng the lawe of almyghty God: in thys sacra-
ment may we come to the Phisicion of our soules, to
be healed and cured of all. Yf we be weke in soule to
perfourme the dutie y God requyreth of vs, here may
we be strengthed & refreshed wyth spirituall grace
to do our dutie, for this is the breade of lyfe that no-
ryssheth, susteyneth & fedeth oure soule. In the fo-
rme of breade and wyne it pleased Christ to minister hys
body and bloude, to signifie vnto vs that as oure bo
dyes be strengthed & made lyuely by material bread
so is oure soule strengthed and nourished wyth hys
precyous body, and lyke as the materiall wyne doth
comforte our body, refresh it and make vs cherefull,
euen so be we refreshed and our soules made glad &
mery in thys holy sacrament, in remembraunce how
hys body was delyuered and hys bloud shed for our
synnes. No doubte we be to weyke to fyght agaynst
oure inuisible & goostly enemyes, yf we be not stre-
thed wyth thys heauenly bread, we can neuer take co
fort and be mery in conscience before God, onlesse we
be strengthed in soule wyth thys precious bloud. Yf
we want any grace necessary: here may we fynd it for
it is the incomparable treasure of all grace and ver-
tue. What shall we than do but gyue our lorde prays-
ses and thankes for hys mercye & kyndenesse. What
can we do lesse to recompence so great kyndnes, but
to be in lyke wyse fauorable to our christian brother,
to pardone, to helpe him, to do him good, & to bestow
all that euer we can for Christes sake. For surely he
wyl none other wayes be requited and recompensed

of vs, but by shewyng lyke mercy and charitie to his seruauntes our neyghbours. We haue not hymselfe now in corporall presence of a naturall bodye to herbrough him, to clothe him, & to fede him, & therfore he hath cõmaunded vs to bestow vpon our neyghbour what socurr we wolde bestowe and spende vpon him selfe, and he promyseth in hys worde, that he wyll as thankefully take it, as yf it were done vpõ hys owne bodye. Whatsoeuer (saith Christ) ye do to any of those lytel ones that beleue in me, ye do it to me, and I wyl vndoubtedly requite you. It can not be losse (frendes) that whych is done to hym. Let vs not so much cõsyder ỹ worthynes or vnworthynes of our neyghbours, in remyttynge and pardonynge theyr faultes done to vs in helpyng them and releuynge theyr necessities as to consyder, that Christ our captayne requyreth the thyng of vs, as we shulde consyder how Christ hath deserued it of vs. Yt is I saye reason, yf we woll come to Christ in this sacramẽt for pardone of our gyltes: that we shulde shewe the same to oure neyghbour. Let noman thynke, but that he take the precious bodye of Christ vnworthely & to hys damnation, whyche wyll reteyne and kepe hatred in hys hart towardes hys brother. He doth but lyke an infidell playe and mocke wyth Christes sacrament, that wyll not offer himselfe to peace and to be at one with hys euen christen in loue and charitie. The name of this sacrament is called (as I tolde you) the holy cõmunió, as wel bycause it maketh al Christes goodes and graces commune to vs, as because we shulde in commune offer fauoure and peace one to an other, & haue al gyftes and grace that God gyueth vs, com-

Math. xxv.

monly beſtowed amonge our ſelues, for thys ſacra-
mente, where it is well receyued, maketh vs in com-
mune the members of one bodye vnder Chriſte oure
heade. Wherfore lyke as one bodye is led wyth one
ſpirite: ſo ſhuld we agre together in one ſpirite of vn-
nitie and peace. And as the members of one bodye
be careful & helpynge the one for the other: ſo ſhulde
we be in lyke maner pytefull the one to the other. Yf
we be chyldren all vnder one father almyghty God,
it is mete, that we ſhulde lyke louyng chyldren be in
peace and concorde of harte and mynde one wyth an
other. Yt is a greate thynge certaynly that I nowe
moue to you, but cõſyder, how great a thyng ye ſhall
receyue in thys holy ſacrament, yf ye receyue him by
fayth and charitie worthyly, cõſyder on thother part
how greate damnation and daunger hangeth vpon
vs, yf for lacke of fayth and charitie, we receyue hym
vnworthely. Conſydre that ſaynt Paule openly ſay- 1.cor.xi.
eth that God doth ſende many plages and punyſhe-
mentes vpon all them that receyue him vnworthely.
Let vs examyne and proue oure ſelfe, and ſo let vs
eate of thys holy bread. In any wyſe, yf any of you
haue any quarell agaynſt an other, go & be at peace,
or els loke for no peace in thys ſacrament, but rather
for Gods hatred & indignatiõ. Go (ſayth Chriſt) and Mat.v.
fyrſte reconſyle thy ſelfe to thy neyghboure, before ye
cõmeſt to the aultar to offer or do any pleaſure to me
Yf ye ſe in your hartes no redynes or wyl to this du
tye of reconcylyng your ſelues the one to the other, &
yet ye wyl preſume to come to Chriſtes table: than be
ware, leſte lyke as Judas receyued Chriſtes body in
purpoſe of cupll lyfe contynuynge hatred and falſe-
hode

hode to him, and so deserued the soden stroke of God to fall vpon hym, that the lyke fall not to you, but yf ye se the euyll disposition of your frowarde natures, and be sory to se it, and be desyrous to be at peace, howe so euer your stomakes worke to the contrary, then be ye not afrayed to come to hys heauenly medicyne, to be healed of thys infirmitie, for Christe offereth hymselfe to suche as fele them selues weake & syke and wol be healed, he hateth no synners that be sory of theyr faultes, that woll wyshe themselfe other wyse, but suche be they whome almyghty God dothe hate, whose mynde and harte is holly sette agaynste hys lawe, whych haue no remorse of theyr offendyng God, whyche haue no towardnes or purpose to be in loue and charitie. Consyderynge these thinges wyth oure selfe (my frendes) lette vs prepare oure hartes through lowely repentaunce in renouncynge all our olde lyfe, and nowe let vs inforce oure selues ernestly to begynne a newe lyfe in ryghtuousnes and veritie. Truth it ys we maye dissemble wyth the world, but veryly we canne not dissemble wyth God, he serchethe the secrete corners of oure hartes there is nothynge hydde from hys syght. Lette vs then applye oure selfe by true fayeth and vnfeyned charitie to receyue thys mooste worthye gefte, that we maye be knyt to hym to be of hys mysticall body, and to haue Christe oure heade oure captayne, defendoure, and protectoure. Lette vs consyder to what dignitie we be called to in thys sacramente, to haue hym dwellynge wyth in vs that is the mooste puissaunte and the only Lorde and ruler of all creatures that is the conquerour of al euyll and malice agaynste vs. Ha-

uyng

uyng him I say our defēder we be clere out of daūger of all oure ennempes, hauynge this so puyssaunte and mercifull a Lorde in our hartes, we haue the fauour of the father in heauē and the assystence and comfortable ayde of the holy gost, to whom thre personnes in diuiuitie be all honoure and glory worlde wythoute ende. Amen.

The Epistle on Easter day. The. i. epistle to the Corinthians the. v. chapter.

Thargument.

☞ Christ is the true Ester Lambe.

BRethren, purge therfore the olde leuen that ye maye be newe dowe, as ye are swete bread. For Christe oure passouer is offered vp for vs. Therfore let vs kepe holy daye, not wyth olde leuen, neyther with the leuen of maliciousnes and wickednes, but with the swete breade of purenes and trueth.

IN the Epistle of this daye (good christen men and women) the greate Apostle of God saynte Paule

doth warne and admonysh vs for to celebrate and to kepe the true Ester or pasche, and he sheweth the maner how. Ye shall therfore vnderstand that when the
Exo.xij. chyldren of Israel were now to be delyred out of the thraldome and captiuitie of Pharao kyng of Egypt hauing promes for to entre into ỹ lād of behest which to them was long before promysed and for this cause hauyng for conductours and leaders in theyr iorney Moses and his brother Aaron by the commaūdemēt of the euerlastyng father of heuen. they beganne to
Exo.xij. kepe and celebrate the solēnite of Ester, forbycause ỹ the angell of God at that tyme had passed the howses of the chyldren of Israell in punyshyng the vngodly Egiptiens, and delyuerying the chyldren of Israel from their bondage and captiuite. In the which
Christ is the true pasche or Ester lambe. solēpnite they dyd eate their Ester lambe wyth bread whych was wythout leuyn in token and memorie of their deliueraunce. My brethren and frendes, ye shal here note and vnderstand, that the true passouer, the true Ester, and Ester lambe, is our sauiour and redemer Jesus Christe, whyche beynge the true breade ỹ is descended downe from heauen whiche is wythout leuen of malyce and wyckednes, was contented and eyght well pleased, of hys owne good wyll wythout any delecuyng on oure partes to be offered and sacrifyced for to delyuer vs from the captiuitie and thraldome of the great Pharao, whych is the dyuel of hel and thre dayes after to be raysed agayne by a wonderfull and glorious resurrection for our saluation, helth, and iustification. Hys death assuredly is the pardon and as who shulde saye the gayl delyuery of our synnes. He hath suffyced & satisfied vnto al & for

all

all. His resurrection I saye is our only iustification, our clensynge, our vprysyng to lyfe and euerlastyng glorie. He hath ouercome and vaynquyshed al thynges, and we in him and by him haue ouercome al together. For no doubte, yf we haue ernest feyth whych from tyme to tyme when occasiō seruyth worketh by charitie, the prince of death and hys felowshyp hath nothyng to do wyth vs. Yf it be thus than (my frendes) that the Iewes hauyng recordation and remembraunce of the benefytes, whyche the eternall father had done vnto them in puttyng them out of the captiuitie and bondage of Egypte, haue celebrate so solemnlye theyr fygurate Ester: oughte not we for to haue good remembraunce of the wonderfull greate and inestimable goodnes & loue, which Iesus Christ our true Ester lambe hathe had towarde vs, whan ỹ he hath gyuen hym selfe to be sacrifyed and offered for vs, and ought we not for to celebrate and hallow it in all clennesse and thankesgyuyng and deuotion, as saynt Paule doth full well declare vnto vs in the epistle of thys daye, whan he sayeth. Let vs solempnyse or kepe holy the true Ester, not wyth the leuen of malice, of sinne and of wyckednes, but wyth swete bread and such bread as is wythout leuen, that is to saye, wyth bread of all clenlynes & truth, as yf saynt Paule wolde saye. For to solēpnise and kepe the true Easter well and as it oughte to be kepte of necessitie we must do two thynges: Fyrste, we must purge and caste cleane out the olde leuen, ỹ is to wyte, thys olde Adam, thys olde man, whyche is the leuen of malice roted in vs: and so take the breade of pureneſſe the spiritual breade, the newe Adam, the newe man wyth

newe doctrine, to thintente that we maye be holly renewed. Thys holly bread this bread Iſaye of all purenes, can not dwell but in a place pure and cleane. Wyll we then my frendes and bretheren trewlye kepe the true Eſter. Of neceſſitie then as thys daye, & not alonly this daye, but at al tymes we muſt purifie and clenſe oure ſelues by pure feyth & parfecte charitie al holly and by all places, in ſuch wyſe that ther abyde not in vs any portiō or patche of the olde leuen. Let vs I ſay be thorowly renewed wyth Jeſu Chriſte, and wythout fayle he ſhal be contynually our hooſte, & ſhal abyde in our conſcience, as in hys ſpiritual temple, by hys holy grace & hys holy ſpirite. Unto whom be rendred all glorie prayſe and honour. Amen.

The Goſpell on Eſter daye. The xvi. Chapter of Marke.

Thargument.

☞ The angell preacheth Chriſtes reſurrection to the women.

MAry Magdalen, and Mary Iacob, and Salome, bought ſwet odoures, that they myght come, and anoynte hym. And earlye in the mornynge the fyrſte

fyrſte daye of the Sabboth they came vnto the ſe-
pulchre, when the Sunne was ryſen. And they ſayd
among thēſelues: who ſhal rolle vs awaye the ſtone
frō the dore of the ſepulcre? And when they loked,
they ſawe how that the ſtone was rolled awaye for
it was a very greate one. And they went into the ſe-
pulcre, and ſawe a yonge man ſyttyng on the ryght
ſyde, clothed in a longe whyte garment, and they
were afrayed. And he ſayd vnto them, be not afray-
ed: ye ſeke Ieſus of Nazareth, which was crucified.
He is ryſen he is not here. Beholde the place where
they had put hym. But go youre waye and tell hys
diſciples, and Peter, that he goeth before you into
Galilee: there ſhall ye ſe hym, as he ſayde vnto you.

THe Goſpell of this daye (good chriſten people)
maketh mention of the moſt triumphant & glo-
rious reſurrection of our Sauiour Ieſu Chryſte, by
whych as on thys daye he is gloriouſly rayſed vp a-
gayne from death to lyfe, by whyche alſo we ſhalbe
partakers of the great & ineſtimable benefyte, which
is, that that at the vniuerſall and generall reſurrec-
tion all faythfull perſons (whyche haue vnfeynedly
folowed Ieſu Chriſt by fayth) ſhal ryſe agayne glori
ouſly, accordyng to hys exemple in euerlaſtyng lyfe,
lyfe of ſaluation, lyfe of glory and of eternal comfort
and reſt. At the begynnynge than of thys our Goſ-
pell, it is ſayde, that after the ſabboth feaſte was paſ
ſed, the good women whych had of feruent deuocion
folowed our Lorde from the citie of Galilee, as Ma-
ry Magdelen, Mary the mother of Iames, and Sa

lome bought pꝛecious oyntmentes, and be now togt
ther come vnto the ſepulchꝛe oꝛ graue, where they
thought to haue founde the body of our Loꝛde Jeſu
Chꝛiſt, to thintent to anoynte hym wyth the ſame (ac
Gene. l. coꝛdynge to the cuſtome of the Jues) whyche thyng
they dyd foꝛ to pꝛeſerue hym from coꝛꝛuption. But
they in doyng thys, dyd ſhewe that they had not yet
entier and ful fayth of the reſurrection and that they
were not full aſſured that it was the holy man of the
whych it is wꝛytten, that he ſhulde ſe no coꝛꝛuption.
They than as they were goyng vnto ꝯ ſepulcre, toke
thought how they myght take awaye the heuy ſtone
whych was ſet at ꝯ doꝛe of the monument, foꝛ it was
very great and heuye. But whan they were come ſō-
what nere vnto the ſepulcre, they dyd very well eſpye
that the ſame ſtone was remoued out of the place.
Then they went into the graue oꝛ monument, and lo
they founde an angell in foꝛme and figure of a yong
man, whych was ſet on ꝯ ꝛyght hād of the ſepulcre, ꝛ
was clothed in a longe garment glytteryng and ſhy
nyng, and they had at the ſyght therof greate feare.
But the angell accoꝛdyng to his pꝛopertie dyd foꝛth
wyth louyngly comfoꝛt them, ſayenge: Be not ye diſ-
mayed good women, J knowe ꝛyght wel that ye ſeke
Jeſus of Nazereth, whych hath bene nayled vpon ꝯ
croſſe foꝛ the ſynnes of the woꝛlde. But J ſaye vnto
you of trouth that he is ꝛyſen from among the dead,
beholde there the place, where he hath bene put, he is
Math. departed frō hence. Go your way therfoꝛe and ſhewe
xxviij. vnto hys diſciples and vnto Peter that your maſter
ſhall go befoꝛe you into Galilee: Foꝛ be ye full well
Lu. xxiij aſſured, that there you ſhall ſe hym, as he hath ſhe-

wed

wed you before. by thys now we be taught (good brethren and systers) that we ought to putte greate diligence and payne for to seke our Lorde in our hartes by the feyth and truste of hys passion, haupnge wyth vs oyntmentes of grace to mortifie and purge oure bodyes, and flee the venyme and contagion of flesshe, and so to preserue them frome all corruption, that is to saye, frome worldly thynges, from infidelitie and frō synne, and we shal go by the waye that is strayte whyche bryngeth vnto the lyfe. Trouth it is, that at the entraūce of the same, we shal fynde a great stone, whiche we can not take awaye by oure selues that is to wyte we shal fynde veration, trouble, and affliction, by whych we must entre into the realme and inheritaunce of God. But by the meanes of ỹ soueraigne assistence and helpe of our Lorde, the same stone shal soone be remoued and take out of our waye, and we shal surmount and easely ouercome al trouble veration wo greefe and tribulation in consolation, and we shall so come vnto the other louers of good hope, yea and also vnto the synners, though that they haue denyed and blasphemed God by the exemple of Peter. Certaynly my frendes sithens that our Lorde which is the sonne of God hath offered himselfe for our synnes, and is rayfed vp agayne for oure iustification, what shuld we doubte? Let vs haue only stedfast and sure fayth in thys, and let vs not doubt herof, for all is pardoned vs, and we be rysen vp by grace and iustificatiō wyth hym. Than it is very good ryght and reason (good people) on oure behalfe that we shulde glorifie hym, & that we shulde be kynde thākeful and ioyfull of so glorious a resurrection, whereunto no

Allegorye

Mat. vij.

doubt

doubte yf we be true chriſtians I meane profeſſours of Chriſtes goſpell both in worde and dede, we ſhall come, by the merite and grace of our Sauiour Jeſu Chriſte. To whom with the almyghty father of heauen and the comforter of al true chriſtians the holy ghoſte thre perſons and one in deitie be gyuen all prayſe, laude, and glorye worlde wythoute ende.
Amen.

The Epiſtle on the mundaye in Eſter weke
The.x. Chapter of the actes
of the Apoſtles.

Thargument.

☞Peter declareth to the people that Jeſus of Nazareth is Chriſte the Sauioure of the worlde and that in hys name we obteyne forgyuenes of ſynnes whyche he prouyth by the teſtimonye of all the prophetes.

PEter ſtode vp amonge the people, and ſayed vnto them. Ye knowe well that Ieſus Chriſte was preached through oute all Iewrye and beganne in Galilee, after the baptyme whyche Iohn preached howe God annoynted Ieſus of Nazareth wyth the holy gooſt, and wyth power. Whiche Ieſus wente aboute doynge good, and healyng all that were oppreſſed of the deuyll, for god was wyth hym. And

we

we are wytneſſes of al thynges which he dyd in the lande of the Iues and at Ieruſalē: whom they ſlewe, and hanged on tree. Him God reyſed vp the thyrde day, and ſhewed him openly, not to all the people, but vnto vs wytneſſes choſen before of God for the ſame intente whiche dyd eate and drynke wyth hym after he aroſe frome death. And he commaunded vs to preache vnto the people, and to teſtifye that it is he, whyche was ordened of God to be the iudge of quycke and deed. To him gyue al the Prophetes wytneſſe, that thorow hys name whoſoeuer beleueth in him, ſhal receiue forgiuenes of al ſinnes

My welbiloued bzethzen & ſyſters in Jeſu Chziſt ye ſhal vnderſtande that the epiſtle of this day, whych ye haue harde, is wzyten in the actes of the Apoſtles in the .x. chapter, in whiche ſaynt Peter doth gyue vs great courage comfozte and conſolation, in declarynge vnto vs the excedynge goodnes and botomles mercy of oure God, whyche hath ſpzede hym ſelfe ouer the people of Jues and Gentyles: ſo as it was ſayd longe bekoze by the pzophete kyng Dauid. All folkes gyue pzayſe vnto the Lozde God, foz hys mercy is ſtabliſhed vpon vs. The which pzomyſe alſo was made vnto Abzaham (as it is regeſtred in the boke of Geneſis) whā the Lozd God ſayd vnto him, that in his ſede al nations ſhulde be bleſſed and happye. The ſede then, whych the father almyghtye had pzomyſed vnto Abzaham, is nowe come amonge vs and is incarnate foz our ſakes. And by thys the pzomyſe of God is now at laſt accomplyſhed and fulfyl-

Pſalm. cxvij.

Gen. xxij

led. This promyſe is I ſay the ſede, in ỹ whych, & by the which is al bleſſing, ỹ is to wyt, remiſſiõ & pardõ of all ſynnes, as well of the people of the Jues as of the people of the Gentyls, iuſtificatiõ, and aſſuraũce of eternal lyfe & ioye in caſe we wol by feith & penãce brace the ſame. Thys ſede is oure bleſſed ſauioure and redemer Jeſus Chriſt. And the promiſe was not made (as ſaynte Paule ſayeth) in many ſedes, that is to ſaye of many chyldren, but in one only whyche is (as it is alredy ſayd) oure Lorde Jeſus Chriſte. And for to vnderſtãde our epiſtle the more familiarly and playnly ye muſt vnderſtande (good people) that the meſſenger of God ſaynt Peter wyll gyue vs knowledge, that the forgyuenes of oure ſynnes, adoption to be the chyldren of God, aſſuraunce, and certeyntie of the lyfe euerlaſtynge doth come of the only goodnes and mere motiõ of God, which doth not regarde the vtter partes of the man, that is to ſay, the ryches, the bewtie or fayrnes, nor the corporal ſtrengthe, nor yet the outwarde operations, the whych be good accordyng to the iudgementes of men, but he cõtempleth and beholdeth the hart & the fayth, that the mã beareth vnto him. And therfore ſaint Peter ſaith a lytel before the begynning of our epiſtle that in trouth he hath founde that God is not an accepter or regarder of perſons, that is to ſaye, ỹ he doth not regarde the outwarde partes of man. But he is agreable, and sheweth hys fauoure vnto him whych doth purſue the iuſtice of fayeth and whiche beleueth that only by hym, in hym, and of hym, he hathe all grace remiſſion of hys ſynnes, and all goodnes, It is the ſonne of God and the diuine worde, wherof Saynte

Peter

Peter ſpeaketh whych hath announced and declared
the peace vniuerſally thoꝛoughe oute Judee begyn-
nyng at Galilee after the baptiſme that ſaynt John
hath pꝛeched as it hath bene ſayd beſoꝛe by ỹ pꝛophet Eſai.ix.
Eſay. The land of ꝛabulon and of neptalim, the way
of the ſee beyonde Joꝛdane, the Galilee of the Gen-
tyls, the people whych dyd walke in darkeneſſe hath
ſene a great lyght, and vnto them whyche dyd ſyt in
the region of the ſhadowe of death the lyghte is ry-
ſen vp to them. Jt is he whych hath bene conſtituted
and oꝛdeyned ouer all creatures whome God the fa-
ther hath oynted wyth the holy gooſt, and wyth puiſ Pſa.xlv.
ſaunce and all graces as Dauid ſayeth. Thou haſt
loued iuſtice, and thou haſt hated wyckednes, and
foꝛ this cauſe, God thy god hath anointed the with ỹ
oyle of ioye moꝛe then thy felowes. The whiche vnc-
tion and myght he hathe right wel ſhewed in doinge
myꝛacles, in gyuyng helth, in delyueringe them that
were oppꝛeſſed wyth deuels, in ꝛayſynge to lyfe the
deade men, foꝛ aſſuredly god was wyth hym, not as
he was wyth the pꝛophetes by a gyfte of grace partti-
culer, but God was wyth hym euen in very dede and
eſſentially he beynge very God and very man.
He was very man whan he was put to death by the
Jewes. Very God whan he dyd ryſe from death to
lyfe the thyꝛde daye, he dyd company, dꝛynke, & eate,
wyth hys Apoſtles who were appꝛoued wytneſſes
oꝛdeyned beſoꝛe of God, he was teſtified by God the
father, by the holy gooſt, the pꝛophetes, and by hym
ſelfe, whych dyd commaunde vnto his Apoſtles and
hys diſciples that they ſhulde pꝛeache, and wytneſſe Mar.xvj
vnto the people that it is he that is ſet vp & appoyn-

ted to be the iudge of the lyuynge and of the deade. And also all the prophetes yelded vnto hym wytnes that it is he in whome is the full and plenary pardō and remission of synnes in callynge on hys name whyche is his diuinitie. Then(my deare brethrē and frendes) let vs put al our hope & trust vnto ỹ father of Jesu Christ,and in Jesu Christe hys sonne, in louynge hym wyth all oure hertes, wyth all oure myndes,and wyth all our powers. For he is all and maye do all, he is ordeyned iuge of all and doth not desyre but to gyue vs euerlastyng lyfe,which thing finally graunte vs the father, the sonne and the holy goost, vnto hys glory and eternall prayse. Amen.

The Gospell on the munday in Ester weke The.xxiiij. Chapter of Luke.

Thargument.

☞How Christ appeared vnto two of hys disciples.

TWo of the disciples of Iesus wente that same daye to a towne called Emaus whych was frō Ieruſalem about threskore forlonges,and they talked together of al these thinges that had happened And it chaunsed that whyle they communed together and reasoned, Iesus hymselfe drue neare, and wente wyth them. But theyr eyes were holden, that they shulde not knowe hym. And he sayde vnto them: What maner of communications are these that ye haue one to an other as ye walke & are sad?

and

and the one of them whose name was Cleophas answered, and sayd to hym: art thou onely a straũger in Ierusalem, and hast not knowne the thynges whych haue chaũsed there in these dayes? He sayde vnto them: what thynges? And they sayd vnto him of Iesus of Nazareth, which was a prophete, mygh tye in dede and worde before God and all the peo-ple: and howe the hye Prestes, and oure rulers dely-uered hym to be condempned to death: and haue crucyfyed hym. But we trusted that it had bene he whyche shulde haue redemed Israell. And as tou-chynge all these thynges to day is euen the thyrde daye that they were done. Yea and certen women of oure company made vs astoyned, whyche came early vnto the sepulcre, and founde not hys body: and came, sayeng, that they had sene a vision of an-gels, whyche sayde that he was alyue. And certayne of them whych were wyth vs went to the sepulcre, and founde it euen so as the women hadde sayde: but hym they sawe not. And he sayde vnto them: O fooles and slowe of harte to beleue all that the Pro phetes haue spoken. Ought not Christ to haue suf-fered these thynges, and to enter into hys glorye? And he began at Moses, and all the Prophetes, and interpreted vnto them in all scriptures whych were wrytten of him. And they drue nye vnto the towne whych they went vnto. And he made as thoughe he wold haue gone further. And they cõstrayned hym sayenge: abyde wyth vs, for it draweth towardes

nyght, and the daye is farre paſſed. And he wente in to tary wyth them. And it came to paſſe, as he ſatte at meate wyth them, he toke breade, and bleſſed it, and brake, and gaue to them. And their eyes were opened, and they knewe hym: and he vanyſhed out of their ſyght. And they ſayd betwene them ſelues dyd not oure hartes burne wythin vs, whyle he talked with vs by the way, and opened to vs the ſcriptures? And they roſe vp the ſame houre, and returned agayne to Ieruſalem, and founde the eleuen gathered togethr and them that were with them, ſayenge: the Lorde ie ryſen in dede, and hath apeared to Symon. And they tolde what thinges were done in the waye, and howe the knew him in breakynge of bread.

OUr Sauiour and redemer Jeſus Chriſte good chriſten people in the Goſpell of this daye, doth ſhewe and declare vnto vs a great certentie and aſſurance of oure ſaluation (yf we haue hope and truſte in hys wordes and promyſes) in ſhewyng the trouth of his worde and promyſes, which he made vs, as is recorded in the .x. chapter of ſaynte mathew, where it is ſayd vnto vs, that where ſoeuer ſhalbe two or thre gathered togethr in hys name, he is in the myddes of them. Certes in lyke maner was he in the myddes of thoſe hys two diſciples, whyche, the daye that he dyd ryſe frome death to lyfe, wente from Jeruſalem vnto a place called Emaus. Saynt Hierome ſayeth Hierom ỹ it was called in hys tyme Nicopolis. And in lyke wyſe yf we aſſemble vs in hys name, he ſhalbe wyth-

out

out doubt spiritually in the myddes of vs, and shall
gyue vs high comforte and strength, euen as he was
corporallye wyth the two wayefarynge men or pyl-
grimes, howbeit they knewe hym not. And notwyth-
standyng ỹ they talked of al the thynges whych were
happened vnto Jesu Christ in Jerusalem: yet for all
that, they shewed well, that they were not stedfaste in
the fayth, for they had harde all ready the voyce and
brute of the people that oure Lorde was reysed from
deth to lyfe, and yet they doubted of it. And therefore
oure Lorde dyd not wythout iuste cause blame them
for theyr infidelitie in shewyng vnto them by the ho-
ly scripture and wrytinges of the prophetes, that the
Christe & messias that so longe afore was promysed,
ought for to dye, and so to entre into his glorye. And
how shulde he haue entred into hys glory (as he had
sayde before) yf he had not rysen agayne vnto lyfe,
the thyrde daye? And here good people ye may lerne
what is the office of Christ, and of al christiane prea-
chers. That is to wyte, fyrste, to blame and reproue,
and then after to cōforte agayne by scriptures. And
agayne ye shall marke that Christe coulde not entre
into his glorye, but by the crosse. Now whan the two
disciples were come nere vnto Emaus, they cōstreyn-
ed oure Lorde by effectuall and hartye prayers, in
sayenge: Lorde, abyde wyth vs, for it is nere nyghte,
and the day is farre passed. And he courtiously went
in wt them, & in breaking the bread, he gaue himselfe
to be knowen. Assuredly, sayth yf it ones can chatche
and take holde of Christe (as it came to passe of these
two disciples) it ought alwayes to crye: mane nobis-
cū dñe. Abyde wt vs Lord. Now as sone as his two

The office of a precher.

disci-

diſciples knew hym, and that he had perfytly inſtructed them of ſuche thynges as were neceſſary to the chriſten feythe, he vanyſhed awey out of theyr ſyghtes. And then they aroſe and retourned to Hieruſalem, where they founde the reſte of theyr felowes, to whome they tolde all togyther howe they had done, and what befell vnto them by the waye. Certaynly good frendes, ſuche as be godly and true chriſtian folke, can not holde nor kepe in, that they heare concernynge Chriſte, they muſte nedes breake out wyth it, they can not but preache it, and ſpreade it abrode.

A very prop allegorye

Thus where ſoeuer we ſpeke wyth a pure and syncere mynde of Chriſt, he is forthwyth at hand, yet he is not forthwyth eſpyed, but in the brekyng of breade that is to wit, in the expoundyng of the word of God where the ſpirite of god is gyuen whych openeth the eyen of faythe, wherwyth he is beholden. But forthwyth as ſone as he is knowen and eſpyed, he vaniſheth away, bycauſe he woll not be ſene face to face, vntyll he come agayne to iudge all togyther. In the meane ſeaſone we be here in this worlde ſubiecte to miſeries, yet oure harte brenneth wythin vs, and our ſpirite reioyſeth vpon the knowledge of Chriſt and of hys worde, and for ioye we tell about the glad and mery newes that we know of Chriſt. Finally in that that oure Sauiour Chriſt appeared vnto theſe two diſciples lyke a pylgrime, that is to wyte, lyke a ſtrāger or a wayefarynge man, is ſignified vnto vs the tranſitory or ſhorte paſſyng ouer of this worldly lyfe fygured by Eaſter or Paſche, and that we haue not here in thys worlde a permanent and continuyng citie, but that we ſeke one to come, euen as pylgrymes

why Chriſte appered lyke a pilgrime

or straungers be wonte to do. Thys citie to come is called the heauenly Jerusalem yea it is euen heauen it selfe, it is the kyngdome of god and our inheritãce by tytle of adoption, if so be we wyll not degendre & grow out of kynde, but soberly walke as chyldrẽ of lyght, chyldren of our heuenly father god and coheyres wyth oure sauiour Jesu Christe, who hath bought vs with his moste precious bloude. Heb.xiij

Qui viuit et regnat in secula
seculorum
Amen.

The Epistle on the tuesday in Ester weke. The xiij. Chapter of the actes of the apostles.

Thargument.

The apostle Paule doth here teache that all prophecies be fulfylled & accomplyshed in Christe.

PAule stode vp and bekened wyth hys hande sylence, sayeng: Ye men and brethren, chyldren of the generation of Abrahã, and whosoeuer amonge you feareth God, to you is the worde of saluation sent. For the inhabyters of Ierusalem and theyr rulers, because they knew him not, nor yet the voices of the Prophetes whyche are redde euerye sabboth daye, they haue fulfylled them, in condempninge hym. And when they founde no cause of death in hym, yet desyred they Pilate to kyl hym. And when

they had fulfylled al that were wrytte̅ of hym, they toke him downe from the tree, and put him in a sepulchre. But God reysed hym agayne from death, (the thyrde daye) and he was sene many dayes of them whyche came vp wyth hym from Galilee to Hierusalem. Whych are his witnesses vnto the people. And we declare vnto you, howe that the promes (whyche was made vnto the fathers) God hath fulfylled to their chyldren (euen vnto vs) in that he reysed vp Iesus agayne.

My frendes, the Epistle of thys daye wrytten in the.xiij.chapter of the actes of the postles, doth shew vs howe saynt Paule the chosen vessell of god made a goodly sermon vnto the Jewes of Antioche, declaryng vnto them how that he of the sede of Dauid which was promysed to be oure sauioure (vnto whom Jhon Baptist had borne wytnes that it was the Messias, and also the prophetes when they were red euery sabot daye in theyr synagoges) was put to death in Jerusalem, by the princes and captayns of the prestes, wythout fyndyng in hym any cause worthy of death, & that he was buryed and put in graue but god dyd rayse hym agayne the thyrde day. Here you may se dere frendes, how the Jues were accustomyd euery Sabot daye, that is to saye on theyr holy daye for to here the lesson of the prophetes in their tẽples and synagoges, whyche doth not speake but of Jesu Christ promysed for the saluation of the Jues and the gentyles that is for to saye, of all other nations, of hys byrth, of hys conuersation of hys ver-

Ihō.i.

tues

tues & miracles, of his death & of his burieg. Ought not we then in our feastes & in our holy daies (which truly be the feastes of God only and of Jesu Christ) to be only occupied in our temples and churches for to here the worde of God? Loo here may you se what we that be christen men oughte to do. But where is nowe the christen lyfe and good maners? Thys pro- ge. xxii.
myse is it not made vnto vs, in thy sede the people shalbe blessed? And he shalbe the abydyng of the people? truly so he is. And God hath accomplyshed it vn to our sowle helth and saluation as wel as to the saluation of the Jues and of al other nations. Then let vs glorifye both hys death and hys glorious resurrection, knowynge thys certaynly, that it is our only saluation, our glorye, our iustificatiō, by the wyl and mercy of the heuenly father. To whome be honoure and glorye and gyuyng of thankes by our Lorde Jesu Christ for euer. Amen.

The Gospel on the tuesday in Ester weke The.xxiiij. Chapter of Luke.

Thargument.

How Christe appered to al hys disciples and opened theyr vnderstandynge.

IEsus hym selfe stode in the middes of hys disciples, and sayde vnto them: peace be with you. It is I, fere not. But they were abashed and afrayed, and supposed that they had sene a spirite. And he sayde vnto them: why are ye troubled, and why do

thou ghtes aryſe in youre hartes? Beholde my han-
des and fete, that it is euē I my ſelf. Handle me & ſe:
for a ſpirite hathe not fleſhe and bones, as ye, ſe me
haue. And when he had thus ſpoken, he ſhewed thē
hys handes and his fete. And while they yet beleued
not for ioye, and wōdred, he ſayd vnto them: Haue
ye here any meate? And they offred him a peace of a
broyled fyſh, and of a hony combe. And he toke it,
and dyd eate it before them. And he ſayde vnto
them. Theſe are the wordes which I ſpake vnto you
whyl I was yet wyth you that al muſt nedes be fulfil
led whych was wryten of me in the lawe of Moyſes
and in the Prophetes, and in the Pſalmes. Then ope-
ned he theyr wyttes, that they myghte vnderſtande
the ſcryptures, and ſayd vnto them. Thus is it wryt
tē, and thus it behoued Chriſte to ſuffer, and to ryſe
agayne from death the thyrde daye, and that repen
taunce and forgiuenes of ſynnes ſhulde be preached
in hys name amonge all nacions.

Peace of conſcience.

OUr Goſpell doth ſhewe vs (dere frendes) howe
after ỹ the two pylgrimes of Emaus were retur
ned into Jeruſalem to the apoſtles and other which
at that ſeaſon were conuerſaunte wyth them, oure
Lorde dyd ſhewe hymſelfe ſodaynly in apperynge in
the myddes of them, and dyd ſalute them, gyuyng to
them hys peace, not ſuch peax as the worlde gyueth,
but that peax whych is vnſeuerable companyon and
felowe of faythe, that is to wyttē, the peax of conſci-
ence and aſſuringe them forbycauſe they were afray

ed

ed of his sodayne and vnware apperynge, lyke to ỹ fashion of spirites vnwarely apperinge, assuringe, I say them that this was no spirite nor phantasie of bodie whyche they dyd se, but his true bodye, whyche he had giuen to the death, and what death the death of the crosse for the redemption of all man. Gyuyng them to vnderstande that the spyrites, whyche sodayn ly dyd apere, were no bodies of flesshe and bones, as he was. And for further declaration and certayntye of his bodily presence he forthẅ shewed vnto thē his fete & handes & offeryd hymselfe to be touched, yea he dyd drynk and eate before them and dyd gyue thē the residue, he shewed them the wordes (for to teache them to knowe that it was truly he) whyche he had tolde them preuely what tyme he was wyth them before he suffered death. And what myght he do more for to acertayne them to the intent they myght haue playne fayeth of his resurrection, then thus visibly to se hym, to touche hym, to se hym eate, to shew vnto them the secrete wordes whyche they and he only knewe wythin themselues. And thys he dyd of hys singuler goodnesse, not so moche for them as for vs, to thintent that we beyng moued herwith shulde beleue stedefastly theyr wytnesses. And that we shuld se wyth them all these mysteryes by fayethe, whyche is mooze perfytly to se them, then to se them corporally. And yet he dyd more, for at that tyme he gaue vnto hys apostles and disciples, the sence and intelligence of scriptures for to vnderstande these mysteryes in readyng or in hearynge the lawe and the prophetes. O mooste excellent gyftes of greate fayth and of most sure and stronge certificacions: Than (my dearly be-

loued brethrē and frendes) let vs beleue firmely and vnwaueringly these mysteries, let vs beleue I say in the wordes of god, and then no doubte oure Lorde Jesus Chryste truly shalbe in the myddes of vs accordyng to hys promys, and we shall then wythout fayle se hym wyth the eye of the spirite of fayth, yea and we shall here hym and touche hym. He shall then gyue vs his peace, he shal leaue vs his peace, he shal gyue vs assuraunce, yea he shall eate and drynke before vs. For assuredly hys drynckynge and eatyng is to do the wyll of hys father and the worke of sal-
Joh. iiii. uation, As it is sayd in saynt Jhō. My meate is that I may do the wyll of hym whyche hath sent me and that I make an ende of hys worke. And he hymselfe shalbe oure drynke and oure meate, he shall gyue vs the wytte, the sealyng, and vnderstandyng of his holy and diuine scriptures, whyche is the gyfte of hys greate spirite I meane the holy goost. I praye you what greater gyftes myght any body wyshe in thys world, by the which we abyde to haue egal lyfe wyth the angels of God, and all to be made conformable vnto the glorye of the bodye of the triumphaunt resurretion of Jesu Chryst. And surely the mystery of this most glorious resurrection of Chryste his disciples shuld neuer haue vnderstand, nor yet the mystery of the Gospell, yf Chryst had not opened theyr vnderstandyng as here apereth. And euen so onles he do the same vnto vs it is impossible ỹ we can vnderstand it. For this cause therfore hath he institute and
Repen-
saunce. ordeyned the office of preachyng wherof mencion is also here made in this Gospell. But marke well (my frendes) what he woll haue chiefly preached. Repen-

tance

taunce (he sayth) and forgyuenes of synnes. So that
fyrst of all oure conscience ought to be made afrayed Forgiue
and troubled in that we haue broken and transgres- nes of
sed gods lawe, to thintent we maye acknowlege and synnes.
fele oure synne and transgression, whych espyed and
felt, we maye abhorre, detest, and flee the same. For
yf we do this, we do truly repēt vs, thys I saye is the
true and vyght penaunce, that euery christian
persone ought to haue ouer hys synne. To
thys the Apostle Paule exhorteth vs,
where he sayeth: I testifye through Eph.iiij
the Lord, that ye hēfforth walk
not as other gentyls walk.
Let him that dyd steale
stele no more, and
so forth. Than whan oure conscience is thus
made afrayd and troubled with the law
the most swete salue and medicine of
remission of synne shalbe layed
vnto oure woundes. Re
missiō I say which
freely is gyuen
by Christ to all faythfull Christians.
Unto him therfore be eternal glo
ry, victory, and prayse, euer-
lastynglye, together wyth
the father and holy
goost thre per
sons and
one
God
Amen.

Imprinted in London by Richarde Bankes, and are to be solde in Fletestrete at the sygne of the whyte Harte.

Cum priuilegio Regali ad imprimendum solum.